

॥ कल्याणी धर्मी ॥

III

GOSPEL OF BUDDHA

ACCORDING TO BUDDHA

PALI CANON

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ग्रन्थ
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Buddhism, like Christianity is split up into innumerable sects and these sects not unfrequently cling to their sectarian tenets as being the main and most indispensable features of their religion. The present book follows none of the sectarian doctrines but takes an ideal position upon which all true Buddhists may stand as upon common ground. Thus the arrangement into harmonious and systematic form of this Gospel of Buddha as a whole is the main original feature of the book. Considering the bulk of its various details, however, it must be regarded as a mere compilation and the aim of the compiler has been to treat his material about in the same way as he thinks that the author of the Fourth Gospel of the New Testament used the accounts of the life of Jesus of Nazareth. He has ventured to present the data of Buddha's life in the light of their religious-philosophical importance. He has cut out most of their apocryphal adornments, especially those in which the Northern traditions abound; yet he did not deem it wise to shrink from preserving the marvellous that appears in the old records whenever its moral seemed to justify its mention. He only pruned the exuberance of wonder which delights in relating the most incredible things apparently put on to impress while in fact they can only tire. Miracles have ceased to be a religious test, yet the belief in the miraculous powers of the Master still bears witness to the holy awe of the first disciples and reflects their religious enthusiasm.

Lest the fundamental idea of Buddha's doctrines be misunderstood the reader is warned to take the term "self" in the sense in which Buddha uses it. The "self" of man can be and has been understood in a sense to which Buddha would never have made any objection. Buddha denies the existence of "self" as it was commonly understood in his time. He does not deny man's mentality by spiritual constitution the importance of his personality in a word his soul. But he does deny the mysterious ego-entity the Atman in the sense of a kind of soul monad which by some schools was supposed to reside behind or within man's bodily and

psychical activity as a distinct being a kind of thing in itself and a metaphysical agent assumed to be the soul

Buddhism is monistic. It claims that man's soul does not consist of two things of an *atman* (self) and of a *manas* (mind or thoughts) but that it is made up of thoughts alone * The thoughts of a man constitute his soul they if anything are his self and there is no *atman* no additional and separate self besides. Accordingly the translation of *atman* by soul which would imply that Buddha denied the existence of the soul is extremely misleading.

Representative Buddhists of different schools and of various countries acknowledge the correctness of the view here taken and we emphasise especially the assent of Southern Buddhists because in the translations from their sacred writings the term *atman* is commonly rendered by soul.

The Buddhist the Organ of the Southern Church of Buddhism writes in a review of *The Gospel of Buddha*

The eminent feature of the work is its grasp of the difficult subject and the clear enunciation of the doctrine of the most puzzling problem of *atman* as taught in Buddhism. So far as we have examined the question of *atman* ourselves from the works of the Southern canon the view taken by Dr. Paul Carus is accurate and we venture to think that it is not opposed to the doctrine of Northern Buddhism.

This *atman* superstition so common not only in India but all over the world corresponds to man's habitual egotism in practical life both are illusions growing out of the same root which is the vanity fair of worldliness inducing man to believe that the purpose of his life lies in his self. Buddha proposes to cut off entirely all thought of self so that it will no longer bear fruit. Thus Buddha's Nirvâna is an ideal state in which man's soul after being cleansed from all selfishness and sin has become a habitation of the truth teaching him to distrust the allurements of pleasure and to confine all his energies to attending to the duties of life.

* See *Dharmapada* verse 2 page iii of the present volume

Buddha's doctrine is no negativism. An investigation of the nature of man's soul shows that while there is no Atman or ego-entity the very being of man consists in his karma and his karma remains untouched by death and continues to live. Thus by denying the existence of that which appears to be our soul and for the destruction of which is death we tremble. Buddha actually opens (as he expresses it himself) the door of immortality to mankind and believes the corner stone of his ethics and also of the comfort as well as the enthusiasm which his religion imparts. Any one who does not see the positive aspect of Buddhism will be unable to understand how it could exercise such a powerful influence upon millions and millions of people.

The present volume is not designed to contribute to the solution of historical problems. The compiler has studied his subject as well as he could under given circumstances but he does not intend here to offer a scientific production. Nor is this book an attempt at popularising the Buddhist religious writings nor at presenting them in a poetic shape. If this "Gospel of Buddha" helps people to comprehend Buddhists better and if in its simple style it impresses the reader with the poetic grandeur of Buddha's personality these effects must be counted as incidental. Its main purpose lies deeper still. The present book has been written to set the reader a thinking on the religious problems of to-day. It presents a picture of a religious leader of the remote past with the view of making it bear upon the living present and become a factor in the formation of the future.

It is a remarkable fact that the two greatest religions of the world Christianity and Buddhism present so many striking coincidences in their philosophical basis as well as in the ethical applications of their faith while their modes of systematising them in dogmas are radically different, and it is difficult to understand why these agreements should have caused animosity instead of creating

public cherishing the hope that it will help to develop in Christianity not less than in Buddhism the cosmic religion of truth.

The strength as well as the weakness of original Buddhism lies in its philosophical character which enabled a thinker but not the masses to understand the dispensation of the moral law that pervades the world. As such the original Buddhism has been called by Buddhists the little vessel of salvation or Hinayāna for it is comparable to a small boat on which a man may cross the stream of worldliness so as to reach the shore of Nirvana. Following the spirit of a missionary propaganda so natural to religious men who are earnest in their convictions later Buddhists popularised Buddha's doctrines and made them accessible to the multitudes. It is true that they admitted many mythical and even fantastical notions but they succeeded nevertheless in bringing its moral truths home to the people who could but incompletely grasp the philosophical meaning of Buddha's religion. They constructed as they called it a large vessel of salvation the Mahāyāna in which the multitudes would find room and could be safely carried over. Although the Mahāyāna unquestionably has its shortcomings it must not be condemned offhand for it serves its purpose. Without regarding it as the final stage of the religious development of the nations among which it prevails we must concede that it resulted from an adaptation to their condition and has accomplished much to educate them. The Mahāyāna is a step forward in so far as it changes a philosophy into a religion and attempts to preach doctrines that were negatively expressed in positive propositions.

Far from rejecting the religious zeal which gave rise to the Mahāyāna in Buddhism we can still less join those who denounce Christianity on account of its dogmatology and mythological ingredients. Christianity has a great mission in the evolution of mankind. It has succeeded in uniting with the religion of charity and mercy the most powerful nations of the world to whose spiritual needs it is especially adapted. It extends the blessings of universal good-will with the least possible amount of antagonism to the nat-

ural selfishness that is so strongly developed in the Western races. Christianity is the religion of love made easy. This is its advantage which however is not without its drawbacks. Christianity teaches charity without spelling the ego illusion and in this sense it surpasses even the Mahāyāna. It is still more adapted to the needs of multitudes than a large vessel fitted to carry over those who embark on it. It is comparable to a grand bridge a Mahāsētu on which a child who has no comprehension as yet of the nature of self can cross the stream of self hood and worldly vanity.

A comparison of the many striking agreements between Christianity and Buddhism may prove fatal to a sectarian conception of Christianity but will in the end help to mature our insight into the true significance of Christianity. It will bring out that nobler Christianity which aspires to be the cosmic religion of universal truth.

Let us hope that this Gospel of Buddha will serve both Buddhists and Christians as a help to penetrate further into the spirit of their faith so as to see its full width breadth and depth.

Above any Hinayāna Mahāyāna and Mahāsētu is the Religion of Truth.

PAUL CARTA.



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INTRODUCTION.

I REJOICE.

REJOICE at the glad tidings! Buddha, our Lord,
has found the root of all evil He has shown us
the way of salvation ¹

Buddha dispels the illusions of our minds and re-
leems us from the terrors of death ²

Buddha, our Lord, brings comfort to the weary
and sorrow laden, he restores peace to those who are
broken down under the burden of life He gives cour-
age to the weak when they would fain give up self-
reliance and hope ³

Ye that suffer from the tribulations of life, ye that
have to struggle and endure, ye that yearn for a life of
truth, rejoice at the glad tidings! ⁴

There is balm for the wounded, and there is bread
for the hungry There is water for the thirsty, and there
is hope for the despairing There is light for those in
darkness, and there is inexhaustible blessing for the
upright. ⁵

Heal your wounds, ye wounded, and eat your fill,
ye hungry Rest, ye weary, and ye who are thirsty
quench your thirst Look up to the light ye that sit
in darkness, be full of good cheer, ye that are for-
lorn ⁶

Trust in truth ye that love the truth for the kingdom of righteousness is founded upon earth The darkness of error is dispelled by the light of truth We can see our way and make firm and certain steps.

Buddha, our Lord, has revealed the truth

The truth cures our diseases and redeems us from perdition, the truth strengthens us in life and in death the truth alone can conquer the evils of error

Rejoice at the glad tidings!

II SAMSĀRA AND NIRVĀNA.

Look about you and contemplate life

Everything is transient and nothing endures. There is birth and death growth and decay, there is combination and separation

The glory of the world is like a flower it stands in full bloom in the morning and fades in the heat of the day

Wherever you look, there is a rushing and a pushing an eager pursuit of pleasures, a panic flight from pain and death a vanity fair, and the flames of burning desires The world is full of changes and formations All is Samsara

Is there nothing permanent in the world? Is there in the universal turmoil no resting place where our troubled heart can find peace? Is there nothing ever lasting?

Is there no cessation of anxiety? Can the burning desires not be extinguished? When shall the mind be come tranquil and composed?

Buddha our Lord was grieved at the ills of life He saw the vanity of worldly happiness and sought

salvation in the one thing that will not fade or perish
but will abide forever and ever

Ye who long for life, know that immortality is hid
den in transiency Ye who wish for happiness without
the sting of regret lead a life of righteousness Ye
who yearn for riches receive treasures that are eternal
Truth is wealth and a life of truth is happiness

All compounds will be dissolved again, but the
verities which determine all combinations and separa
tions as laws of nature endure for ever and aye Bodies
fall to dust, but the truth of the mind which inhabits
the body as soul will not be destroyed

Truth knows neither birth nor death, it has no
beginning and no end ¹⁰ the truth The truth is
the immortal part of mind

Establish the truth in your mind for the truth is
the image of the eternal, it portrays the immutable
it reveals the everlasting the truth gives unto mortals
the boon of immortality

Buddha is the truth let Buddha dwell in your
heart Extinguish in your soul every desire that an
tagonises Buddha and in the end of your spiritual evo
lution you will become like Buddha

That of your soul which cannot or will not develop
into Buddha must perish for it is mere illusion and
unreal it is the source of your error it is the cause
of your misery

You can make your soul immortal by filling it with
truth Therefore become like unto vessels fit to re
ceive the ambrosia of the Master's words Cleanse
yourselves of sin and sanctify your lives There is no
other way of reaching the truth

Learn to distinguish between Self and Truth Self
is the curse of selfishness and the source of sin, truth

cleaves to no self, it is universal and leads to justice and righteousness

13

Self, that which seems to those who love their self as their being, is not the eternal, the everlasting, the imperishable Seek not self, but seek the truth

14

If we liberate our souls from our petty selves, wish no ill to others and become clear as a crystal diamond reflecting the light of truth, what a radiant picture will appear in us mirroring things as they are, without the admixture of burning desires without the distortion of erroneous illusion, without the agitation of sinful unrest

15

He who seeks self must learn to distinguish between the false self and the true self His ego and all his egotism are the false self They are unreal illusions and perishable combinations He only who identifies his self with the truth will attain Nirvâna, and he who has entered Nirvâna has attained Buddhahood, he has acquired the highest bliss, he has become that which is eternal and immortal

16

All compound things shall be dissolved again, worlds will break to pieces and our individualities will be scattered, but the words of Buddha will remain forever

17

The extinction of self is salvation, the annihilation of self is the condition of enlightenment, the blotting out of self is Nirvâna Happy is he who has ceased to live for pleasure and rests in the truth Verily his composure and tranquillity of mind are the highest bliss

18

Let us take our refuge in Buddha for he has found the everlasting in the transient Let us take our refuge in that which is the immutable in the changes of existence Let us take our refuge in the truth that is established through the enlightenment of Buddha

19

III TRUTH THE SAVIOUR

The things of the world and its inhabitants are subject to change, they are products of things that existed before, all living creatures are what their past actions made them, for the law of cause and effect is uniform and without exceptions ¹

But in the changing things truth lies hidden Truth makes things real Truth is the permanent in change ²

And truth desires to appear, truth longs to become conscious, truth strives to know itself ³

There is truth in the stone, for the stone is here, and no power in the world, no God no man, no demon, can destroy its existence But the stone has no consciousness ⁴

There is truth in the plant and its life can expand, the plant grows and blossoms and bears fruit Its beauty is marvellous, but it has no consciousness ⁵

There is truth in the animal, it moves about and perceives its surroundings, it distinguishes and learns to choose There is consciousness, but it is not yet the consciousness of Truth It is a consciousness of self only ⁶

The consciousness of self dims the eyes of the mind and hides the truth It is the origin of error, it is the source of illusion, it is the germ of sin ⁷

Self begets selfishness There is no evil but what flows from self There is no wrong but what is done by the assertion of self ⁸

Self is the beginning of all hatred, of iniquity and slander, of impudence and indecency, of theft and robbery, of oppression and bloodshed Self is Mara, the tempter, the evil doer, the creator of mischief ⁹

Self entices with pleasures Self promises a fairy's paradise Self is the veil of Mâyâ the enchanter But the pleasures of self are unreal its paradisian labyrinth is the road to hell and its fading beauty kindles the flames of desires that never can be satisfied " "

Who shall loosen us from the power of self? Who shall save us from misery? Who shall restore us to a life of blessedness? "

There is misery in the world of Samsara, there is much misery and pain But greater than all the misery is the bliss of truth Truth gives peace to the yearning mind, it conquers error, it quenches the flames of desire and leads to Nirvâna "

Blessed is he who has found the peace of Nirvana He is at rest in the struggles and tribulations of life, he is above all changes, he is above birth and death, he remains unaffected by the evils of life "

Blessed is he who has become an embodiment of truth, for he has accomplished his purpose and is one with himself and truth He conquers although he may be wounded he is glorious and happy, although he may suffer, he is strong, although he may break down under the burden of his work, he is immortal, although he may die The essence of his soul is immortality "

Blessed is he who has attained the sacred state of Buddhahood for he is fit to work out the salvation of his fellow beings The truth has made its abode in him Perfect wisdom illuminates his understanding, and righteousness ensouls the purpose of all his actions "

The truth is a living power for good indestructible and invincible! Work the truth out in your mind and spread it among mankind, for Truth alone is the saviour from sin and misery The Truth is Buddha, and Buddha is the Truth! Blessed be Buddha! "

PRINCE SIDDHÂRTHA BECOMES BUDDHA

IV BUDDHA'S BIRTH

THERE was in Kapilavastu a Shakya king, strong of purpose and reverenced by all men, a descendant of the Ikshvaku, who call themselves Gautama, and his name was Shuddhôdana or Pure Rice¹

His wife Mayâ devî was beautiful as the water lily and pure in mind as the lotus. As the Queen of Heaven, she lived on earth, untainted by desire and immaculate²

The king, her husband honored her in her holiness and the spirit of truth descended upon her³

When she knew that the hour of motherhood was near she asked the king to send her home to her parents and Shuddhôdana, anxious about his wife and the child she would bear him, willingly granted her request⁴

While she passed through the garden of Lumbini, the hour arrived, her couch was placed under a lofty satin tree and the child came forth from the womb like the rising sun, bright and perfect.⁵

All the worlds were flooded with light. The blind received their sight longing to see the coming glory

of the Lord, the deaf and dumb spoke with one another of the good omens indicating the birth of Buddha. The crooked became straight, the lame walked. All prisoners were freed from their chains and the fires of all the hells were extinguished.

No clouds gathered in the skies and the polluted streams became clear, whilst celestial music rang through the air and the angels rejoiced with gladness. With no selfish or partial joy but for the sake of the law they rejoiced, for creation engulfed in the ocean of pain was now to obtain release

The cries of beasts were hushed, all malevolent beings received a loving heart, and peace reigned on earth. Mâra, the evil one, alone was grieved and rejoiced not.

The Nâga kings, earnestly desiring to show their reverence for the most excellent law, as they had paid honor to former Buddhas, now went to meet Bôdhi-sattva. They scattered before him mandara flowers, rejoicing with heartfelt joy to pay their religious homage.

The royal father, pondering the meaning of these signs, was now full of joy and now sore distressed

The queen mother, beholding her child and the commotion which his birth created, felt in her timorous woman's heart the pangs of doubt

At her couch stood an aged woman imploring the heavens to bless the child

Now there was at that time in the grove Asita, a rishi, leading the life of a hermit. He was a Brahman of dignified mien, famed not only for wisdom and scholarship, but also for his skill in the interpretation of signs. And the king invited him to see the royal child

The seer, beholding the prince, wept and sighed deeply. And when the king saw the tears of Asita he became alarmed and asked "Why has the sight of my son caused thee grief and pain?" ¹⁴

But Asita's heart rejoiced and, knowing the king's mind to be perplexed, he addressed him, saying ¹⁵

"The king, like the moon when full, should feel great joy, for he has begotten a wondrously noble son" ¹⁶

"I do not worship Brahma, but I worship this child, and the gods in the temples will descend from their places of honor to adore him" ¹⁷

"Banish all anxiety and doubt. The spiritual omens manifested indicate that the child now born will bring deliverance to the whole world" ¹⁸

"Recollecting I myself am old, on that account I could not hold my tears, for now my end is coming on. But this son of thine will rule the world. He is born for the sake of all that lives" ¹⁹

"His pure teaching will be like the shore that receives the shipwrecked. His power of meditation will be like the cool lake, and all creatures parched with the drought of lust may freely drink thereof" ²⁰

"On the fire of covetousness he will cause the cloud of his mercy to rise, so that the rain of the law may extinguish it." ²¹

"The heavy gates of despondency he will open, and give deliverance to all creatures ensnared in the self twined meshes of folly and ignorance" ²²

"The King of the law has come forth to rescue from bondage all the poor, the miserable, the helpless" ²³

When the royal parents heard Asita's words they rejoiced in their hearts and named their new born infant Siddhārtha that is "he who has accomplished his purpose" ²⁴

And the queen said to her sister, Prajāpatī "A mother who has borne a future Buddha will never give birth to another child I shall soon leave this world my husband the king, and Siddhārtha, my child When I am gone be thou a mother to him "

And Prajāpatī wept and promised

When the queen had departed from the living, Prajāpatī took the boy Siddhartha and reared him And as the light of the moon little by little increases, so the royal child grew from day to day in mind and in body, and truthfulness and love resided in his heart.

V THE TIES OF LIFE

When Siddhārtha had grown to youth his father desired to see him married, and he sent to all his kinsfolk, commanding them to bring their princesses that the prince might select one among them as his wife

But the kinsfolk replied and said "The prince is young and delicate, nor has he learned any of the sciences He would not be able to maintain our daughter, and should there be war he would be unable to cope with the enemy "

The prince was not boisterous, but pensive in his nature He loved to stay under the great jambu tree in the garden of his father, and, observing the ways of the world, gave himself up to meditation

And the prince said to his father "Invite our kinsfolk that they may see me and put my strength to the test" And his father did as his son bade him

When the kinsfolk came, and the people of the city Kapilavastu had assembled to test the prowess and scholarship of the prince, he proved himself manly in

all the exercises both of the body and of the mind, and there was no rival among the youths and men of India who could surpass him in any test, bodily or mental

He replied to all the questions of the sages, but when he questioned them, even the wisest among them were silenced

Then Siddhârtha chose himself a wife. He selected Yashôdharâ, his cousin, the gentle daughter of the king of Kôli. And Yashôdharâ was betrothed to the prince

In their wedlock was born a son whom they named Râhula, and King Shuddhôdana, glad that an heir was born to his son, said

"The prince having begotten a son, will love him as I love the prince. This will be a strong tie to bind Siddhârtha's heart to the interests of the world, and the kingdom of the Shakyas will remain under the sceptre of my descendants."

With no selfish aim, but regarding his child and the people at large, Siddhârtha, the prince, attended to his religious duties, bathing his body in the holy Ganges and cleansing his heart in the waters of the law. Even as men desire to give peace to their children, so did he long to give rest to the world

VI THE THREE WOES

The palace which the king had given to the prince was resplendent with all the luxuries of India, for the king was anxious to see his son happy

All sorrowful sights, all misery, and all knowledge of misery were kept away from Siddhârtha, and he knew not that there was evil in the world

But as the chained elephant longs for the wilds of the jungles, so the prince was eager to see the world, and he asked his father, the king, for permission to do so

And Shuddhodana ordered a jewel fronted chariot with four stately horses to be held ready, and commanded the roads to be adorned where his son would pass

The houses of the city were decorated with curtains and banners, and spectators arranged themselves on either side, eagerly gazing at the heir to the throne. Thus Siddhārtha rode with Channa, his charioteer through the streets of the city, and into a country watered by rivulets and covered with pleasant trees

There they met an old man by the wayside. The prince, seeing the bent frame, the wrinkled face, and the sorrowful brow, said to the charioteer "Who is this? His head is white, his eyes are bleared, and his body is withered. He can barely support himself on his staff

The charioteer, much embarrassed, hardly dared to answer the truth. He said "These are the symptoms of old age. This same man was once a suckling child, and as a youth full of sportive life, but now, as years have passed away, his beauty is gone and the strength of his life is wasted."

Siddhārtha was greatly affected by the words of the charioteer, and he sighed because of the pain of old age. "What joy or pleasure can men take," he thought to himself, "when they know they must soon wither and pine away!"

An I lo! while they were passing on, a sick man appeared on the way side, gasping for breath, his body disfigured, convulsed and groaning with pain

The prince asked his charioteer "What kind of man is this?" And the charioteer replied and said "This man is sick. The four elements of his body are confused and out of order. We are all subject to such conditions the poor and the rich the ignorant and the wise, all creatures that have bodies are liable to the same calamity" ¹⁰

And Siddhārtha was still more moved. All pleasures appeared stale to him and he loathed the joys of life ¹¹

The charioteer sped the horses on to escape the dreary sight when suddenly they were stopped in their fiery course ¹²

Four persons passed by carrying a corpse, and the prince, shuddering at the sight of a lifeless body, asked the charioteer "What is this they carry? There are streamers and flower garlands, but the men that follow are overwhelmed with grief!" ¹³

The charioteer replied "That is a dead man. His body is stark, his life is gone, his thoughts are still, his family and the friends who loved him now carry the corpse to the grave" ¹⁴

And the prince was full of awe and terror "Is this the only dead man, he asked, "or does the world contain other instances?" ¹⁵

With a heavy heart the charioteer replied "All over the world it is the same. He who begins life must end it. There is no escape from death" ¹⁶

With bated breath and stammering accents the prince exclaimed "O worldly men! How fatal is your delusion! Inevitably your body will crumble to dust, yet carelessly, unheedingly, you live on" ¹⁷

The charioteer observing the deep impression these

sad sights had made on the prince, turned his horses and drove back to the city

When they passed by the palaces of the nobility, Krishā Gautamī, a young princess and niece of the king, saw Siddhārtha in his manliness and beauty, and, observing the thoughtfulness of his countenance, said "Happy the father that begot you, happy the mother that nursed you, happy the wife that calls husband this lord so glorious"

The prince hearing this greeting, said "Happy are they that have found deliverance. Longing for peace of mind, I shall seek the bliss of Nirvāna." And handing her his precious pearl necklace as a reward for the instruction she had given him, he returned home

Siddhārtha looked with disdain upon the treasures of his palace. His wife welcomed him and entreated him to tell her the cause of his grief, and he said "I see everywhere the impression of change, therefore, my heart is heavy. Men grow old, sicken, and die. That is enough to take away the zest of life."

The king, his father, hearing that the heart of the prince had become estranged from pleasure, was greatly overcome with sorrow and like a sword it pierced his heart.

VII BUDDHA'S RENUNCIATION

It was night. The prince found no rest on his soft pillow, he arose and went out into the garden "Alas!" he cried, "for all the world is full of darkness and ignorance, there is no one who knows how to cure the ills of existence." And he groaned with pain

Siddhārtha sat down beneath the great jambu tree

and gave himself to thought, pondering on life and death and the evils of decay. Concentrating his mind he became free from confusion. All low desires vanished from his heart and perfect tranquillity came over him.

In this state of ecstasy he saw with his mental eye all the misery and sorrow of the world, he saw the pains of pleasure and the inevitable certainty of death that hovers over every being. Yet men are not awakened to the truth. And a deep compassion seized his heart.

• While the prince was pondering on the problem of evil, he beheld with his mind's eye under the jambu tree a lofty figure endowed with majesty, calm and dignified. "Whence dost thou come, and who art thou?" asked the prince.

In reply the vision said "I am a shramana. Troubled at the thought of old age, disease, and death I have left my home to seek the path of salvation. All things hasten to decay, only the truth abideth forever. Every thing changes, and there is no permanency, yet the words of Buddhas are immutable. I long for the happiness that does not decay, the treasure that will never perish, the life that knows of no beginning and no end. Therefore, I have destroyed all worldly thought. I have retired into an unsought dell to live in solitude, and, begging for food, I devote myself to the one thing that is needed."

Siddhartha asked "Can peace be gained in this world of unrest? I am struck with the emptiness of pleasure and have become disgusted with lust. All oppresses me, and existence itself seems intolerable."

The shramana replied "Where heat is, there is also a possibility of cold, creatures subject to pain,

possess the faculty of pleasure, the origin of evil indicates that good can be developed. For these things are correlatives. Thus where there is much suffering there will be much bliss, if you but open your eyes to find it. Just as a man who has fallen into a heap of filth ought to seek the great pond of water covered with lotuses, which is near by even so seek thou for the great deathless lake of Nirvâna to wash off the defilement of sin. If the lake is not sought, it is not the fault of the lake, even so when there is a blessed road leading the man held fast by sin to the salvation of Nirvâna, if the road is not walked upon it is not the fault of the road, but of the person. And when a man who is oppressed with sickness there being a physician who can heal him does not avail himself of the physician's help that is not the fault of the physician even so when a man oppressed by the malady of evil doing does not seek the spiritual guide of enlightenment that is no fault of the sin destroying guide.

The prince listened to the noble words of his visitor and said "You bring good tidings for now I know that my purpose will be accomplished. My father advises me to enjoy life and to undertake worldly duties, such as will bring honor to me and my house. He tells me that I am too young still, that my pulse beats too full to lead a religious life.

The venerable figure shook his head and replied "You ought to know that for seeking true religion there is never a time that can be inopportune."

A thrill of joy passed through Siddhartha's heart. "Now is the time to seek religion" he said, "now is the time to sever all ties that would prevent me from attaining perfect enlightenment, now is the time to

wander into the wilderness and, leading a mendicant's life, to find the path of deliverance' ¹⁰

The celestial messenger heard the resolution of Siddhârtha with approval ¹¹

"Now, indeed," he added, "is the time to seek religion. Go out Siddhartha and accomplish your purpose. For thou art Bôdhisattva, the Buddha elect, thou art destined to enlighten the world" ¹²

"Thou art Tathâgata, the perfect one, for thou wilt fulfil all righteousness and be dharma raja, the king of truth. Thou art Bhagavant, the Blessed One, for thou art called upon to become the saviour and redeemer of the world" ¹³

"Do thou fulfil the perfection of truth. Though the thunderbolt descend upon thy head, yield thou never to the allurements that beguile men from the path of truth. As the sun at all seasons pursues his own course, nor ever goes on another, even so if thou for sake not the straight path of righteousness, thou shalt become a Buddha" ¹⁴

"Persevere in thy quest and thou shalt find what thou seekest. Pursue thy aim unswervingly and thou shalt reach the prize. Struggle earnestly and thou shalt conquer. The benediction of all deities, of all saints, of all that seek light is upon thee, and heavenly wisdom guides thy steps. Thou shalt be the Buddha our Master, and our Lord, thou wilt enlighten the world and save mankind from perdition" ¹⁵

Having thus spoken the vision vanished and Siddhârtha's soul was filled with peace. He said to himself ¹⁶

"I have awakened to the truth and I am resolved to accomplish my purpose. I will sever all the ties

Darkness lay upon the earth, but the stars shone
brightly in the heavens

25

VIII KING BIMBISARA.

Siddhartha had cut his waving hair and had exchanged his royal robe for a mean dress of the color of the ground. Having sent home Channa, the charioteer, together with the noble mare Kanthaka, to king Shudhodana to bear him the message that the prince had left the world, Bodhisattva walked along on the high road with a beggar's bowl in his hand

1

Yet the majesty of his mind was ill concealed under the poverty of his appearance. His erect gait betrayed his royal birth and his eyes beamed with a fervid zeal for truth. The beauty of his youth was transfigured by holiness that surrounded his head like a halo

2

All the people who saw this unusual sight gazed at him in wonder. Those who were in a haste arrested their steps and looked back, and there was no one who did not pay him homage

3

Having entered the city of Rājagṛha the prince went from house to house silently waiting till the people offered him food. Wherever the Blessed One came, the people gave him what they had, they bowed before him modestly and were filled with gratitude because he condescended to approach their home

4

Old and young people were moved and said "This is a noble muni! His approach is bliss. What a great joy for us!"

5

And king Bimbisāra noticing the commotion in the city inquired for the cause of it and learning the news sent one of his attendants to observe the stranger

6

Having heard that the muni must be a Shākyā and of

noble family, and that he had retired to the bank of a flowing river in the woods to eat the food in his bowl the king was moved in his heart, he doffed his royal robe placed his gold crown on his head and went out in the company of aged and wise counselors to meet his mysterious guest

The king found the muni of the Shâkyâ race seated under a tree Contemplating the composure of his face and the gentleness of his deportment Bimbisâra greeted him reverently and said

"O shramana, your hands are fit to grasp the reins of an empire and should not hold a beggar's bowl" I pity your youth If I did not think you were of royal descent, I should request you to join me in the government of my country and share my royal power Desire for power is becoming to the noble minded, and wealth should not be despised To grow rich and lose religion is not true gain But he who possesses all three, power wealth and religion, enjoying them in discretion and with wisdom, him I call a great master

The great Shakyamuni lifted his eyes and replied "You are known O king, as liberal and religious, and your words are prudent A kind man who makes good use of wealth is rightly said to possess a great treasure, but the miser who hoards up his riches will have no profit

"Charity is rich in returns, charity is the greatest wealth, for though it scatters, it brings no reparation

"I have severed all ties because I seek deliverance How is it possible for me to return to the world? He who seeks religious truth which is the highest treasure of all, must leave behind all that can concern him

or draw away his attention, and must be bent upon that one goal alone. He must free his soul from covetousness and lust, and also of the desire for power.¹³

"Indulge in lust but a little, and just like a child will grow. Yield worldly power and you will be burdened with cares.¹⁴

"Better than sovereignty over the earth, better than living in heaven, better than lordship over all the worlds, is the fruit of holiness.¹⁵

"Bôdhisattvâ has recognised the illusory nature of wealth and will not take poison as food.¹⁶

"Shall the baited fish still covet the hook, or the captive bird be enamoured of the net?¹⁷

"Would a rabbit rescued from the serpent's mouth go back to be devoured? Would a man who burned his hand with a torch take it up after he had dropped it to the earth? Would a blind man who has recovered his sight desire to spoil his eyes again?¹⁸

"The sick man suffering from fever seeks for a cooling medicine. Shall we advise him to drink that which will increase the fever? Shall we quench a fire by heaping on it fuel?¹⁹

"I pray you, pity me not. Pity rather those who are burdened with the cares of royalty and the sorrows of great riches. They enjoy them tremblingly, for they are constantly threatened with a loss of those boons on the possession of which their hearts are set, and when they die they cannot take along either their gold or the kingly diadem. What is the preference of a dead king over a dead beggar?²⁰

"My heart hankers after no vulgar profit, so I have put away my royal diadem and prefer to be free from the burdens of life.²¹

"Therefore do not try to entangle me in new tela

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"My heart hankers after no vulgar profit, so I have put away my royal diadem and prefer to be free from the burdens of life 21

"Therefore do not try to entangle me in new rela

tionship and duties nor hinder me from completing the work I have begun

"I regret to leave you But I will go to the sages who can teach me religion and so find the path on which we can escape evil

"May your country enjoy peace and prosperity, and may wisdom be shed upon your rule like the brightness of the meridian sun May your royal power be strong and may righteousness be the sceptre in your hand

The king, clasping his hands with reverence bowed down before Shakyamuni and said "May you obtain that which you seek, and, having obtained it, come back I pray you and receive me as your disciple

Bôdhisattva parted from the king in friendship and good will, and he purposed in his heart to grant his request

IX BUDDHA'S SEARCH

Ârâda and Udraka were renowned as teachers among the Brahmans and there was no one in those days who surpassed them in learning and philosophical knowledge

Bôdhisattva went to them and sat at their feet He listened to their doctrines of the âtman or self which is the ego of the mind and the doer of all doings He learned their views of the transmigration of souls and of the law of karma how the souls of bad men had to suffer by being reborn in men of low caste, in animals or in hell, while those who purified themselves by libations by sacrifices and by self mortification would become kings or Brahmans, or dêvas, so as to rise higher and higher in the grades of existence.

He studied their incantations and offerings and the methods by which they attained deliverance of the ego from material existence in states of ecstasy

Ārada said "What is that self which perceives the actions of the five roots of mind, touch, smell, taste, sight, and hearing? What is that which is active in the two ways of motion, in the hands and in the feet? The problem of the soul appears in the expressions 'I say,' 'I know and perceive,' 'I come,' and 'I go' or 'I will stay here.' Thy soul is not thy body, it is not thy eye, not thy ear, not thy nose, not thy tongue, nor is it thy mind. The *I* is he who feels, the touch in thy body. The *I* is the smeller in the nose, the taster in the tongue, the seer in the eye, the hearer in the ear, and the thinker in the mind. The *I* moves thy hands and thy feet. The *I* is thy soul. Doubt in the existence of the soul is irreligious, and without discerning this truth there is no way of salvation. Deep speculation will easily involve the mind, it leads to confusion and unbelief, but a purification of the soul leads to the way of escape. True deliverance is reached by removing from the crowd and leading a hermit's life, depending entirely on alms for food. Putting away all desire and clearly recognising the non existence of matter, we reach a state of perfect emptiness. Here we find the condition of immaterial life. As the munja grass when freed from its horny case, or as the wild bird escapes from its prison, so the ego liberating itself from all limitations finds perfect release. This is true deliverance, but those only who will have deep faith will learn."

Bôdhusattva found no satisfaction in these teachings. He replied "People are in bondage, because they have not yet removed the idea of *I*"

"The thing and its quality are different in our thought, but not in reality. Heat is different from fire in our thought, but you cannot remove heat from fire in reality. You say that you can remove the qualities and leave the thing, but if you think your theory to the end, you will find that this is not so."

"Is not man an organism of many aggregates? Do we not consist of various skandhas, as our sages call them? Man consists of the material form of sensation, of thought, of dispositions and, lastly, of understanding. That which men call the ego when they say 'I am' is not an entity behind the skandhas, it originates by the co-operation of the skandhas. There is mind, there is sensation and thought, and there is truth, and truth is mind when it walks in the path of righteousness. But there is no separate ego soul outside or behind the thought of man. He who believes that the ego is a distinct being has no correct conception of things. The very search for the *âtman* is wrong, it is a wrong start and it will lead you in the false direction."

"How much confusion of thought comes from our interest in self, and from our vanity when thinking 'I am so great,' or 'I have done this wonderful deed?' The thought of your *I* stands between your rational nature and truth, banish it and then you will see things as they are. He who thinks correctly will rid himself of ignorance and acquire wisdom. The ideas 'I am' and 'I shall be' or 'I shall not be' do not occur to a clear thinker."

"Moreover if your ego remains, how can you attain true deliverance? If the ego is to be reborn in any of the three worlds be it in hell, upon earth, or be it even in heaven, we shall meet again and again the

same inevitable doom of existence. We shall be implicated in egotism and sin.

"All combination is subject to separation, and we cannot escape birth, disease, old age, and death. Is this a final escape?"

Udraka said: "Do you not see around you the effects of karma? What makes men different in character, station, possessions, and fate? It is their karma, and karma includes merit and demerit. The transmigration of the soul is subject to its karma. We inherit from former existences the evil effects of our evil deeds and the good effects of our good deeds. If that were not so how could we be different?"

The Tathāgata meditated deeply on the problems of transmigration and karma, and found the truth that lies in them.

"The doctrine of karma," he said, "is undeniable, but your theory of the ego has no foundation."

The life of the soul is, like all other phenomena of nature, subject to the law of cause and effect. The present reaps what the past has sown, and the future is the product of the present. But I can discover no immutable ego being, no self which remains the same and migrates from body to body.

"Is not this individuality of mine a combination, material as well as mental? Is it not made up of qualities that sprang into being by a gradual evolution? The five roots of sense perception in this organism have come from ancestors who performed these functions. The ideas which I think, came to me partly from others who thought them, and partly they rise from combinations of these ideas in my own mind. Those who used the same sense organs and thought the same ideas before I was composed into this individuality of mine

are my previous existences, they are my ancestors as much as *I* of yesterday am the father of *I* of to day, and the karma of my past deeds conditions the fate of my present existence

“Supposing there were an *ātman* that performs the actions of the senses, then if the door of sight were torn down and the eye plucked out, that *ātman* would be able to peep through the larger aperture and see the forms of its surroundings better and more clearly than before. It would be able to hear sounds better, if the ears were torn away, smell better, if the nose were cut off, taste better, if the tongue were pulled out, and feel better if the body were destroyed

“I observe the preservation and transmission of soul, I perceive the truth of karma, but see no *ātman* whom your doctrine makes the doer of your deeds. There is rebirth without the transmigration of self. For this *ātman*, this self, this ego in the ‘*I* say’ and in the ‘*I* will’ is an illusion. If this self were a reality, how could there be an escape from selfhood? The terror of hell would be infinite, and no release could be granted. The evils of existence would not be due to our ignorance and sin, but would constitute the very nature of our being”

And Bodhisattva went to the priests officiating in the temples. But the gentle mind of the Shakyamuni was offended at the unnecessary cruelty performed on the altars of the gods. He said

“Ignorance only can make these men prepare festivals and vast meetings for sacrifices. Far better to revere the truth than try to appease the gods by the shedding of blood”

“What love can a man possess who believes that the destruction of life will atone for evil deeds? Can a new

wrong expiate old wrongs? And can the slaughter of an innocent victim take away the sins of mankind? This is practising religion by the neglect of moral conduct

19

"Purify your hearts and cease to kill, that is true religion

20

"Rituals have no efficacy, prayers are vain repetitions, and incantations have no saving power. But to abandon covetousness and lust, to become free from evil passions, and to give up all hatred and ill will, that is the right sacrifice and the true worship"

21

X URUVILVĀ THE PLACE OF MORTIFICATION

Bôdhisattva went in search of a better system and came to a settlement of five bhikshus in the jungle of Uruvilvâ, and when the Blessed One saw the life of those five men, virtuously keeping in check their senses, subduing their passions, and practising austere self discipline, he admired their earnestness and joined their company

1

With holy zeal and a strong heart, Shâkyamuni gave himself up to mortification and thoughtful meditation. While the five bhikshus were severe, Shâkyamuni was severer still, and they revered him as their master

2

So Bôdhisattva continued for six years patiently torturing himself and suppressing the wants of nature. He trained his body and exercised his mind in the modes of the most rigorous ascetic life. At last he ate each day one hemp grain only, seeking to cross the ocean of birth and death and to arrive at the shore of deliverance

Bôdhisattva was shrunken and attenuated, and his body was like a withered branch, but the fame of his holiness spread in the surrounding countries, and people came from great distances to see him and receive his blessing.

However, the Holy One was not satisfied. Seeking true wisdom he did not find it, and he came to the conclusion that mortification would not extinguish desire nor afford enlightenment in ecstatic contemplation.

Seated beneath a jambu tree, he considered the state of his mind and the fruits of his mortification. "My body has become weaker and weaker," he thought, "and my fasts have not advanced me in my search for salvation. This is not the right path. I should rather try to strengthen my body by drink and food and thus enable my mind to seek composure."

He went to bathe in the river, but when he strove to leave the water he could not rise on account of his weakness. Then espying the branch of a tree and taking hold of it, he raised himself and left the river.

While the Blessed One was walking to return to his abode, he staggered and fell to the ground, and the five bhikshus thought he was dead.

There was a chief herdsman living near the grove whose eldest daughter was called Nanda, and Nandâ happened to pass by the spot where the Blessed One had swooned, and bowing down before him she offered him rice milk and he accepted the gift.

Having eaten, all his limbs were refreshed. His mind became clear again, and he was strong to receive the highest enlightenment.

After this occurrence, Bôdhisattva partook again of food. His disciples having witnessed the scene of

Nandā and observing the change in his mode of living, were filled with suspicion. They were convinced that Siddhārtha's religious zeal was flagging and that he whom they had hitherto revered as their Master had become oblivious of his high purpose ¹¹

Bōdhisattva when he saw the bhikshus turning away from him, felt sorry for their lack of confidence, and he was aware of the loneliness in which he lived ¹²

Suppressing his grief he wandered on alone and his disciples said "Siddhārtha leaves us to seek a more pleasant abode" ¹³

XI MĀRA THE EVIL ONE

The Holy One directed his steps to that blessed Bodhi tree beneath whose shade he should accomplish his search ¹

As he walked the earth shook and a brilliant light transfigured the world ²

When he sat down the heavens resounded with joy and all living beings were filled with good cheer ³

Māra alone, lord of the five desires, bringer of death and enemy of truth, was grieved and rejoiced not. With his three daughters, the tempters, and with his host of evil demons, he went to the place where the great shramāna sat. But Shakyamuni minded him not ⁴

Māra uttered fear inspiring threats and raised a whirl storm so that the skies were darkened and the ocean roared and trembled. But the Blessed One under the Bodhi tree remained calm and feared not. The Enlightened One knew that no harm could befall him ⁵

The three daughters of Māra tempted Bōdhisattva but he paid no attention to them, and when Māra saw that he could kindle no desire in the heart of the vic

torious shramana, he ordered all the evil spirits at his command to attack him and overawe the great muni.

But the Blessed One watched them as one would watch the harmless games of children. All the fierce hatred of the evil spirits was of no avail. The flames of hell became wholesome breezes of perfume, and the angry thunderbolts were changed into lotus flowers.

When Mâra saw this, he fled away with his army from the Bôdhi tree. Whilst from above a rain of heavenly flowers fell, and voices of good spirits were heard.

"Behold the great muni! his mind unmoved by hatred, the host of the wicked one has not overawed him. He is pure and wise, loving, and full of mercy."

"As the rays of the sun drown the darkness of the world, so he who perseveres in his search will find the truth and the truth will enlighten him."

XII ENLIGHTENMENT

Bôdhisattva having put to flight Mâra, gave himself up to meditation. All the miseries of the world the evils produced by evil deeds and the sufferings arising therefrom passed before his mental eye, and he thought,

"Surely if living creatures saw the results of all their evil deeds they would turn away from them in disgust. But selfhood blinds them, and they cling to their obnoxious desires."

"They crave for pleasure and they cause pain, when death destroys their individuality, they find no peace, their thirst for existence abides and their selfhood reappears in new births."

"Thus they continue to move in the coil and can find no escape from the hell of their own making. And how empty are their pleasures, how vain are their endeavors! Hollow like the plantain tree and without contents like the bubble."

"The world is full of sin and sorrow, because it is full of error. Men go astray because they think that delusion is better than truth. Rather than truth they follow error, which is pleasant to look at in the beginning but causes anxiety, tribulation, and misery."

And Bôdhisattva began to expound the dharma. The dharma is the truth. The dharma is the sacred law. The dharma is religion. The dharma alone can deliver us from error, sin, and sorrow."

Pondering on the origin of birth and death, the Enlightened One recognised that ignorance was the root of all evil, and these are the links in the development of life, called the twelve nîdânas:

"In the beginning there is existence blind and without knowledge, and in this set of ignorance there are appetences formative and organising. From appetences, formative and organising, rises awareness or feelings. Feelings beget organisms that live as individual beings. These organisms develop the six fields that is the five senses and the mind. The six fields come in contact with things. Contact begets sensation. Sensation creates the thirst of individualised being. The thirst of being creates a cleaving to things. The cleaving produces the growth and continuation of selfhood. Selfhood continues in renewed births. The renewed births of selfhood are the cause of suffering, illness, sickness, and death. They produce Jamie, taxation, anxiety, and despair."

"The cause of all sorrow lies at the very beginning,

it is hidden in the ignorance from which life grows. Remove ignorance and you will destroy the wrong appetences that rise from ignorance, destroy these appetences and you will wipe out the wrong perception that rises from them. Destroy wrong perception and there is an end of errors in individualised beings. Destroy errors in individualised beings and the illusions of the six fields will disappear. Destroy illusions and the contact with things will cease to beget misconception. Destroy misconception and you do away with thirst. Destroy thirst and you will be free of all morbid cleaving. Remove the cleaving and you destroy the selfishness of selfhood. If the selfishness of selfhood is destroyed you will be above birth, old age, disease and death, and you escape all suffering.

The Enlightened One saw the four noble truths which point out the path that leads to Nirvâna or the extinction of self.

The first noble truth is the existence of sorrow. Birth is sorrowful, growth is sorrowful, illness is sorrowful and death is sorrowful. Sad it is to be joined with that which we do not like. Sadder still is the separation from that which we love and painful is the craving for that which cannot be obtained.

The second noble truth is the cause of suffering. The cause of suffering is lust. The surrounding world affects sensation and begets a craving thirst, which clamors for immediate satisfaction. The illusion of self originates and manifests itself in a cleaving to things. The desire to live for the enjoyment of self entangles us in the net of sorrow. Pleasures are the bait and the result is pain.

The third noble truth is the cessation of sorrow. He who conquers self will be free from lust. He is

longer craves, and the flame of desire finds no material to feed upon. Thus it will be extinguished. ¹²

"The fourth noble truth is the eightfold path that leads to the cessation of sorrow. There is salvation for him whose self disappears before Truth, whose will is bent upon what he ought to do, whose sole desire is the performance of his duty. He who is wise will enter this path and make an end of sorrow." ¹³

"The eightfold path is (1) right comprehension, (2) right resolutions, (3) right speech, (4) right acts, (5) right way of earning a livelihood, (6) right efforts, (7) right thoughts, and (8) the right state of a peaceful mind." ¹⁴

This is the dharma. This is the truth. This is religion. And the Enlightened One uttered this stanza:

'Long have I wandered! Long I
Bound by the chain of desire
Through many births
Seeking thus long in vain,
Whence comes this restlessness in man?
Whence his egotism, his anguish?
And hard to bear is samsara
When pain and death encompass us.
Found I it is found!
Author of selfhood,
No longer shalt thou build a house for me.
Broken are the beams of sin,
The ridge pole of care is shattered,
Into Nirvana my mind has passed
The end of cravings has been reached at last.' ¹⁵

There is self and there is truth. Where self is truth is not. Where truth is self is not. Self is the fleeting error of samsara, it is individual separateness and

that egotism which begets envy and hatred Self is the yearning for pleasure and the lust after vanity Truth is the correct comprehension of things it is the permanent and everlasting, the real in all existence the bliss of righteousness

The existence of self is an illusion, and there is no wrong in this world no vice, no sin, except what flows from the assertion of self

The attainment of truth is possible only when self is recognised as an illusion Righteousness can be practised only when we have freed our mind from the passions of egotism Perfect peace can dwell only where all vanity has disappeared

Blessed is he who has understood the dharma
 Blessed is he who does no harm to his fellow beings
 Blessed is he who overcomes sin and is free from passion To the highest bliss has he attained who has conquered all selfishness and vanity He has become Buddha, the Perfect One, the Blessed One, the Holy One

XIII THE FIRST CONVERTS

The Blessed One tarried in solitude seven times seven days enjoying the bliss of emancipation

At that time Tapussa and Bhallika two merchants came travelling on the road near by, and when they saw the great shramana majestic and full of peace, they approached him respectfully and offered him nice cakes and honey

This was the first food that the Enlightened One ate since he attained Buddhahood

And Buddha addressed them and pointed out to them the way of salvation The two merchants concerning in their minds the holiness of the conqueror

of Mâra, bowed down in reverence and said "We take our refuge Lord in the Blessed One and in the Dharma" ⁴

Tapussa and Bhallika were the first that became lay disciples of Buddha ⁵

XIV BRAHMA'S REQUEST

The Blessed One having attained Buddhahood pronounced this solemn utterance ¹

* "Blissful is freedom from malice Blissful is absence of lust and the loss of all pride that comes from the thought 'I am' ²

"I have recognised the deepest truth, which is sublime and peace giving but difficult to understand For most men move in a sphere of worldly interests and find their delight in worldly desires ³

"The worldling will not understand the doctrine for to him there is happiness in selfhood only, and the bliss that lies in a complete surrender to truth is unintelligible to him ⁴

'He will call resignation what to the Enlightened One is the purest joy He will see annihilation where the perfected one finds immortality He will regard as death what the conqueror of self knows to be life everlasting ⁵

"The truth remains hidden from him who is in the bondage of hate and desire Nirvâna remains incomprehensible and mysterious to the vulgar mind that worldly interests surround as with clouds ⁶

"Should I preach the doctrine and mankind not comprehend it, it would bring me only fatigue and trouble. ⁷

Then Brahmā Sahampati descended from the heaven and, having worshipped the Blessed One, said

"Alas! the world must perish, should the Holy One, the Tathāgata, decide not to teach the dharma"

"Be merciful to those that struggle, have compassion upon the sufferers, pity the creatures who are hopelessly entangled in the snares of sorrow"

"There are some beings that are almost pure from the dust of worldliness. If they hear not the doctrine preached, they will be lost. But if they hear it, they will believe and be saved"

The Blessed One full of compassion, looked with the eye of a Buddha upon all sentient creatures and he saw among them beings whose minds were but scarcely covered by the dust of worldliness, who were of good disposition and easy to instruct. He saw some who were conscious of the dangers of lust and sin

And the Blessed One said "Wide open be the door of immortality to all who have ears to hear. May they receive the dharma with faith"

Then, Brahmā Sahampati understood that the Blessed One had granted the request and would preach the doctrine

FOUNDATION OF THE KINGDOM OF RIGHTEOUSNESS

XV UPAKA.

NOW the Blessed One thought "To whom shall I preach the doctrine first? My old teachers are dead. They would have received the good news with joy. But my five disciples are still alive. I shall go to them and to them shall I first proclaim the gospel of deliverance."¹

At that time the five bhikshus dwelt in the Deer Park at Benares, and the Blessed One not thinking of their unkindness in having left him at a time when he was most in need of their sympathy and help, but mindful only of the services which they had ministered unto him and pitying them for the austerities which they practised in vain rose and journeyed to their abode.²

Upaka, a young Brahman and a Jain a former acquaintance of Siddhartha saw the Blessed One while he journeyed to Benares and, amazed at the majesty and sublime joyfulness of his appearance said "Your countenance, friend is serene, your eyes are bright and indicate purity and blessedness."³

The holy Buddha replied "I have obtained deliverance by the extinction of self. My body is chas

tened, my mind is free from desire and the deepest truth has taken abode in my heart I have obtained Nirvâna, and this is the reason that my countenance is serene and my eyes are bright I now desire to found the kingdom of truth upon earth, to give light to those who are enshrouded in darkness and to open the gate of immortality to men ”

Upaka replied “ You profess then, friend, to be Jina, the conqueror of the world, the absolute one and the holy one ”

The Blessed One said “ Jinas are all those who have conquered self and the passions of self, those alone are victors who control their minds and abstain from sin Therefore Upaka, I am the Jina ”

Upaka shook his head “ Venerable Gautama ” he said ‘ your way lies yonder, and taking another road, he went away

XVI THE SERMON AT BEVARES.

The five bhikshus saw their old teacher approach and agreed among themselves not to salute him, nor to address him as a master, but by his name only “ For, ” so they said, “ he has broken his vow and has abandoned holiness He is no bhikshu but Gautama and Gautama has become a man who lives in abundance and indulges in the pleasures of worldliness ”

But when the Blessed One approached in a dignified manner, they involuntarily rose from their seats and greeted him in spite of their resolution Still they called him by his name and addressed him as “ friend ”

When they had thus received the Blessed One he said: “ Do not call me Tathâgata by his name nor

address him 'friend,' for he is Buddha, the Holy One. Buddha looks equally with a kind heart on all living beings and they therefore call him 'Father.' To disrespect a father is wrong, to despise him, is sin. 3

"The Tathâgata," Buddha continued, "does not seek salvation in austerities, but for that reason you must not think that he indulges in worldly pleasures,⁴ nor does he live in abundance. The Tathâgata has found the middle path. 4

"Neither abstinence from fish or flesh, nor going naked, nor shaving the head, nor wearing matted hair, nor dressing in a rough garment, nor covering oneself with dirt, nor sacrificing to Agni, will cleanse a man who is not free from delusions. 5

"Reading the Vâdas, making offerings to priests, or sacrifices to the gods, self mortification by heat or cold, and many such penances performed for the sake of immortality, these do not cleanse the man who is not free from delusions. 6

"Anger, drunkenness, obstinacy, bigotry, deception, envy, self-praise, disparaging others, superciliousness, and evil intentions constitute uncleanness, not verily the eating of flesh. 7

"Let me teach you, O bhikshus, the middle path, which keeps aloof from both extremes. By suffering, the emaciated devotee produces confusion and sickly thoughts in his mind. Mortification is not conducive even to worldly knowledge, how much less to a triumph over the senses! 8

"He who fills his lamp with water will not dispel the darkness, and he who tries to light a fire with rotten wood will fail. 9

"Mortifications are painful, vain, and profitless. And how can any one be free from self by leading a

serpent's venomous bite. What a relief does this man experience when he sees that the rope is no snake. The cause of his fright lies in his error, his ignorance his illusion. If the true nature of the rope is recognised his tranquillity of mind will come back to him he will feel relieved, he will be joyful and happy."

"This is the state of mind of one who has recognised that there is no self, that the cause of all his troubles, cares, and vanities is a mirage, a shadow, a dream."

"Happy is he who has overcome all selfishness, happy is he who has attained peace, happy is he who has found the truth."

"The truth is noble and sweet, the truth can deliver you from evil. There is no saviour in the world except the truth."

"Have confidence in the truth, although you may not be able to comprehend it, although you may suppose its sweetness to be bitter, although you may shrink from it at first. Trust in the truth."

"The truth is best as it is. No one can alter it, neither can any one improve it. Have faith in the truth and live it."

"Errors lead astray, illusions beget miseries. They intoxicate like strong drinks, but they fade away soon and leave you sick and disgusted."

"Self is a fever, self is a transient vision, a dream, but truth is wholesome, truth is sublime truth is ever lasting. There is no immortality except in truth. For truth alone abideth forever."

And when the doctrine was propounded the venerable Kaundinya, the oldest one among the five bhiksus thus discerned the truth with his mental eye, and he

said "Truly, O Buddha, our Lord, thou hast found the truth" ²³

And the dévas and saints and all the good spirits of the departed generations that had listened to the sermon of the Tathâgata joyfully received the doctrine and shouted "Truly, the Blessed One has founded the kingdom of righteousness. The Blessed One has moved the earth, he has set the wheel of Truth rolling, which by no one in the universe, be he god or man, can ever be turned back. The kingdom of Truth will be preached upon earth, it will spread, and righteousness, good will, and peace will reign among mankind" ²⁴

XVII THE SANGHA

Having pointed out to the five bhikshus the truth, Buddha said ¹

"A man that stands alone, having decided to obey the truth may be weak and slip back into his old ways. Therefore stand ye together, assist one another, and strengthen one another's efforts" ¹

"Be like unto brothers, one in love, one in holiness, and one in your zeal for the truth" ²

"Spread the truth and preach the doctrine in all quarters of the world, so that in the end all living creatures will be citizens of the kingdom of righteousness" ³

"This is the holy brotherhood, this is the church of Buddha, this is the Sangha that establishes a communion among all those who have taken their refuge in Buddha" ⁴

And Kaundinya was the first disciple of Buddha who had thoroughly grasped the doctrine of the Holy

One, and the Tathâgata looking into his heart said
 "Truly Kaundinya has understood the truth Hence
 the venerable Kaundinya received the name "Âjnyâta
 Kaundinya," that is, "Kaundinya who has understood
 the doctrine "

Then the venerable Kaundinya spoke to Buddha
 and said "Lord, let us receive the ordination from
 the Blessed One "

And Buddha said "Come, O bhikshus! Well
 taught is the doctrine Lead a holy life for the extinc-
 tion of suffering "

Then Kaundinya and the other bhikshus uttered
 three times these solemn vows

"To Buddha will I look in faith He, the Perfect
 One, is holy and supreme Buddha conveys to us in
 struction, wisdom, and salvation, He is the Blessed
 One, who knows the laws of being, He is the Lord of
 the world, who yoketh men like oxen, the Teacher of
 gods and men, the Exalted Buddha To Buddha will
 I look in faith "

"To the doctrine will I look in faith well preached
 is the doctrine by the Exalted One The doctrine has
 been revealed so as to become visible, the doctrine is
 above time and space The doctrine is not based upon
 hearsay, it means 'come and see', the doctrine leads
 to welfare, the doctrine is recognised by the wise in
 their own hearts To the doctrine will I look in faith "

"To the community will I look in faith, the com-
 munity of Buddha's disciples instructs us how to lead
 a life of righteousness, the community of Buddha's
 disciples teaches us how to exercise honesty and justice,
 the community of Buddha's disciples shows us how to
 practise the truth They form a brotherhood of kind-
 ness and charity Their saints are worthy of rever-

ence The community of Buddha's disciples is founded as a holy alliance in which men bind themselves together to teach the behests of rectitude and to do good
To the community will I look in faith" ¹²

XVIII YASHAS THE YOUTH OF BENARES

At that time there was in Benares a noble youth, Yashas by name, the son of a wealthy merchant Troubled in his mind about the sorrows of the world, he secretly rose up in the night and stole away to the Blessed One ¹

The Blessed One saw Yashas, the noble youth, coming from afar And Yashas approached and exclaimed "Alas, what distress! What tribulations!" ²

The Blessed One said to Yashas "Here is no distress, here are no tribulations Come to me and I will teach you the truth, and the truth will dispel your sorrows" ³

And when Yashas, the noble youth, heard that there were neither distress, nor tribulations, nor sorrows, his heart was comforted He went into the place where the Blessed One was, and sat down near him ⁴

Then the Blessed One preached about charity and morality He explained the vanity of desires, their sinfulness, and their evils, and pointed out the path of deliverance ⁵

Instead of disgust at the world, Yashas felt the cooling stream of holy wisdom, and having obtained the pure and spotless eye of truth, he looked at his person, richly adorned with pearls and precious stones, and his heart was filled with shame ⁶

The Tathāgata, knowing his inward thoughts, said ⁷

brotherhood which he has founded May the Blessed One receive me from this day forth while my life lasts as a disciple who has taken refuge in him "

Yashas's father was the first lay member who joined the Sangha

When the wealthy merchant had taken refuge in Buddha, his eyes were opened and he saw his son sitting at his side in yellow robes "My son, Yashas," he said, "your mother is absorbed in lamentation and grief Return home and restore your mother to life "

Then Yashas looked at the Blessed One, and the Blessed One said "Should Yashas return to the world and enjoy the pleasures of a worldly life as he did before?"

And Yashas's father replied "If Yashas, my son, finds it a gain to stay with you, let him stay He has become delivered from the bondage of worldliness "

When the Blessed One had cheered their hearts with words of truth and righteousness, Yashas's father said "May the Blessed One, O Lord, consent to take his meal with me together with Yashas as his attendant?"

The Blessed One, having donned his robes, took his alms bowl and went with Yashas to the house of the rich merchant When they had arrived there, the mother and also the former wife of Yashas saluted the Blessed One and sat down near him

Then the Blessed One preached, and the women having understood his doctrine, exclaimed "Glorious is the truth, O Lord! The Buddha, the Holy One, our Master, sets up what has been overturned, he reveals what has been hidden, he points out the way to the wanderer who has gone astray, he lights a lamp in the darkness, so that all who have eyes to see can

discern the things that surround them. We take refuge in the Buddha, our Lord. We take refuge in the doctrine revealed by him. We take refuge in the brotherhood, which has been founded by him. May the Blessed One receive us from this day forth while our life lasts as disciples who have taken refuge in him.' ²¹

The mother and the wife of Yashas, the noble youth of Benares, were the first women who became lay disciples and took their refuge in Buddha. ²²

Now there were four friends of Yashas belonging to the wealthy families of Benares. Their names were Vimala, Subâhu, Punyajit, and Gavâmpati. ²³

When Yashas's friends heard that Yashas had cut off his hair and put on yellow robes to give up the world and go forth into homelessness, they thought "Surely that cannot be a common doctrine, that must be a noble renunciation of the world if Yashas, whom we know to be good and wise, has shaved his hair and put on yellow robes to give up the world and go forth into homelessness." ²⁴

And they went to Yashas, and Yashas addressed the Blessed One, saying "May the Blessed One administer exhortation and instruction to these four friends of mine." And the Blessed One preached to them and Yashas's friends accepted the doctrine and took refuge in the Buddha, the Dharma, and the Sangha. ²⁵

XIX. SENDING OUT THE DISCIPLES

And the gospel of the Blessed One increased from day to day, and many people came to hear him and to accept the ordination to lead thenceforth a holy life for the sake of the extinction of suffering. ¹

And the Blessed One seeing that it was impossible

to attend to all who wanted to hear the truth and receive the ordination sent out from the number of his disciples such as were to preach the dharma and said unto them ²

“Go ye now, O bhikshus for the benefit of the many, for the welfare of mankind out of compassion for the world Preach the doctrine which is glorious in the beginning, glorious in the middle, and glorious in the end, in the spirit as well as in the letter There are beings whose eyes are scarcely covered with dust but if the doctrine is not preached to them they cannot attain salvation Proclaim to them a life of holiness They will understand the doctrine and accept it ³

“The Dharma and the Vinaya proclaimed by the Tathāgata shine forth when they are displayed, and not when they are concealed But let not this doctrine, so full of truth so excellent fall into the hands of those unworthy of it, where it would be despised and contemned, treated shamefully, ridiculed and censured ⁴

“I now grant you, O bhikshus this permission Confer henceforth in the different countries the ordination to those who are eager to receive it, when you find them worthy” ⁵

And it became an established custom that the bhikshus went out preaching while the weather was good but in the rainy season they came together again and joined their master, to listen to the exhortations of the Tathagata ⁶

XX. KASHYAPA.

At that time there lived in Uruvilā the Jatilas, believers of Krishna, worshipping the fire and Kashyapa was their chief ¹

Kâshyapa was renowned throughout all India, and his name was honored as one of the wisest men on earth and an authority on religion

And the Blessed One went to Kâshyapa of Uru vilvâ, the Jatila, and said "Let me stay a night in the room where you keep your sacred fire"

Kâshyapa seeing the Blessed One in his majesty and beauty thought to himself "This is a great muni and a noble teacher. Should he stay over night in the room where the sacred fire is kept, the serpent will bite him and he will die" And he said "I do not object to your staying over night in the room where the sacred fire is kept, but the serpent fiend will kill you and I should be sorry to see you perish"

But Buddha insisted and Kashyapa admitted him to the room where the sacred fire was kept

And the Blessed One sat down keeping his body erect and surrounding himself with watchfulness

In the night the dragon came to Buddha, belching forth in rage his fiery poison, and filling the air with burning vapor but could do him no harm, and the fire consumed itself while the world honored remained composed. And the venomous fiend became very wroth so that he died in his anger

When Kâshyapa saw the light shining forth from the room he said "Alas, what misery! Truly the countenance of Gautama the great Shakyamuni is beautiful but the serpent will destroy him"

In the morning the Blessed One showed the dead body of the fiend to Kashyapa, saying "His fire has been conquered by my fire"

And Kashyapa thought to himself "Shakyamuni is a great shramana and possesses high powers, but he is not holy like me"

There was in those days a festival, and Kāshyapa thought "The people will come hither from all parts of the country and will see the great Shākyamuni. When he speaks to them, they will believe in him and abandon me" And he grew envious 11

When the day of the festival arrived, the Blessed One retired and did not come to Kāshyapa. And Kāshyapa went to Buddha and said "Why did the great Shākyamuni not come?" 12

The Tathāgata replied "Did you not think, O Kāshyapa, that it would be better if I stayed away from the festival?" 13

And Kāshyapa was astonished and thought "Great is Shākyamuni, but he is not holy like me" 14

And the Blessed One addressed Kāshyapa and said "You see the truth, but you do not accept it because of the envy that dwells in your heart. Is envy holiness? Envy is the last remnant of self that has remained in your mind. You are not holy, Kāshyapa, you have not as yet entered the path" 15

And Kāshyapa gave up his resistance. His envy disappeared, and, bowing down before the Blessed One, he said "Lord, our Master, let me receive the ordination from the Blessed One" 16

And the Blessed One said "You, Kashyapa, are chief of the Jatilas. Go then, first and inform them of your intention, and let them do what you think fit" 17

Then Kāshyapa went to the Jatilas and said "I am anxious to lead a religious life under the direction of the great Shākyamuni, who is Buddha, our Lord. You may do as you think best" 18

And the Jatilas replied "We have conceived a

profound affection for the great Shâkyamuni, and if you will join his brotherhood, we will do likewise" ¹⁹

The Jatilas of Uruvilvâ now flung their paraphernalia of fire worship into the river and went to the Blessed One ²⁰

Nâdi Kâshyapa and Gayâ Kâshyapa, brothers of the great Uruvilvâ Kâshyapa, powerful men and chief tains among the people, were dwelling below on the stream, and when they saw the instrumentalities used in fire worship floating in the river, they said "Some thing has happened to our brother" And they came with their folk to Uruvilvâ Hearing what had hap pened, they, too, went to Buddha ²¹

The Blessed One, seeing the Jatilas of Nâdi and Gayâ who had practised severe austerities and worshipped fire, come to him, preached a sermon on fire, and said ²²

"Everything, O Jatilas, is burning The eye is burning, thoughts are burning, all the senses are burn ing They are burning with the fire of lust There is anger, there is ignorance, there is hatred and as long as the fire finds inflammable things upon which it can feed, so long will it burn, and there will be birth and death decay, grief lamentation, suffering, despair, and sorrow Considering this, a disciple of truth will see the four truths and walk in the noble, eightfold path He will become wary of his eye wary of his thoughts, wary of all his senses He will divest himself of pas sion and become free He will be delivered from self ishness and attain the blessed state of Nirvâna" ²³

And the Jatilas rejoiced and took refuge in the Buddha, the Dharma, and the Sangha ²⁴

XXI. THE SERMON AT RÂJAGRIHA.

And the Blessed One having dwelt some time in Uruvilâ went forth to Râjagriha, accompanied by a great number of bhikshus, many of whom had been Jatilas before, and the great Kâshyapa, formerly chief of the Jatilas, was with him ¹

When the Magadha King, Sainya Bimbisara, heard ² of the arrival of Gautama Shâkyamuni, of whom the people said, "He is the Holy One, the blessed Buddha, guiding men as a driver curbs a bullock, the teacher of high and low," he went out surrounded with his counsellors and generals and came to the place where the Blessed One was. ³

There they saw the Blessed One in the company of Kâshyapa, the great religious teacher of the Jatilas, and they were astonished and thought ' Has the great Shâkyamuni placed himself under the spiritual direction of Kâshyapa, or has Kâshyapa become a disciple of Gautama?' ⁴

And the Tathâgata, reading the thoughts of the people, said to Kâshyapa "What knowledge have you gained, O Kâshyapa, and what has induced you to renounce the sacred fire and give up your austere penances?" ⁵

Kâshyapa said "The profit I derived from adoring the fire was continuance in the wheel of individuality with all its sorrows and vanities. This service I have cast away, and instead of continuing penances and sacrifices I have gone in quest of the highest Nirvâna." ⁶

Buddha, perceiving that the whole assembly was

ready as a vessel to receive the doctrine, spoke to Bimbisārā the king

"He who knows the nature of his self and understands how his senses act, finds no room for the *I*, and thus he will attain peace unending. The world holds the thought of *I*, and from this arises false apprehension."

"Some say that the *I* endures after death, some say it perishes. Both are wrong and their error is most grievous."

"For if they say the *I* is perishable, the fruit they strive for will perish too, and at some time there will be no hereafter. This salvation from sinful selfishness is without merit."

"When some, on the other hand, say the *I* will not perish, then in the midst of all life and death there is but one identity unborn and undying. If such is their *I*, then it is perfect and cannot be perfected by deeds. The lasting imperishable *I* could never be changed. The self would be lord and master, and there would be no use in perfecting the perfect, moral aims and salvation would be unnecessary."

"But now we see the marks of joy and sorrow. Where is any constancy? If it is not an *I* that does our deeds then there is no *I*, there is no actor behind the doing, no perceiver behind the knowing, no lord behind the living!"

"Now attend and listen. The senses meet the object and from their contact sensation is born. Thence results recollection. Thus, as the sun's power through a burning glass causes fire to appear, so through the knowledge born of sense and object, that lord, whom you call self, is born. The shoot springs from the seed, the seed is not the shoot, both are not one and

the same, yet not different! Such is the birth of animated life 12

"Ye that are slaves of the *I*, that toil in the service of self from morn to night, that live in constant fear of birth, old age, sickness, and death, receive the good tidings that your cruel master exists not 13

"Self is an error, an illusion, a dream Open your eyes and awake See things as they are and you will be comforted 14

"He who is awake will no longer be afraid of nightmares He who has recognised the nature of the rope that seemed to be a serpent ceases to tremble 15

"He who has found there is no *I* will let go all the lusts and desires of egotism 16

"The cleaving to things covetousness, and sensuality, inherited from former existences, are the causes of misery and of the vanity in the world 17

"Surrender the grasping disposition of your selfishness and you will attain to that sinless calm state of mind which conveys perfect peace, goodness, and wisdom 18

"As a mother, even at the risk of her own life, protects her son, her only son so let him that has recognised the truth, cultivate good will without measure among all beings 19

"Let him cultivate good will without measure to ward the whole world above, below, around, unstinted, unmixed with any feeling of making distinctions or of showing preferences 20

"Let a man remain steadfast in this state of mind while he is awake, whether he is standing, walking, sitting or lying down 21

"This state of heart is best in the world It is Nirvâna! 22

"To abandon all wrong doing, to lead a virtuous life, and to cleanse one's heart. This is the religion of all Buddhas" ॥

When the enlightened one had finished his sermon, the Magadha king said to the Blessed One ॥

"In former days, Lord, when I was a prince, I cherished five wishes. I wished, O, that I might be inaugurated as a king. This was my first wish and it has been fulfilled. Further, I wished 'Might the Holy Buddha, the Perfect One, appear on earth while I rule and may he come into my kingdom. This was my second wish and it is fulfilled now. Further, I wished 'Might I pay my respects to him. This was my third wish and it is fulfilled now. The fourth wish was 'Might the Blessed One preach the doctrine to me, and this is fulfilled now. The greatest wish, however, was the fifth wish 'Might I understand the doctrine of the Blessed One! And this wish is fulfilled too" ॥

"Glorious Lord! Most glorious is the truth preached by the Tathāgata! Our Lord, the Buddha sets up what has been overturned, he reveals what has been hidden, he points out the way to the wanderer who has gone astray, he lights a lamp in the darkness so that those who have eyes to see might see." ॥

"I take my refuge in the Buddha! I take my refuge in the Dharma. I take my refuge in the Sangha." ॥

The Tathāgata by the exercise of his virtue and by wisdom showed his unlimited spiritual power. He subdued and harmonised all minds. He made them see and accept the truth, and throughout the kingdom the seeds of virtue were sown. ॥

XXII. THE KING'S GIFT

The king, having taken his refuge in Buddha, invited the Tathāgata to his palace, saying "Might the Blessed One consent to take his meal with me to morrow together with the fraternity of bhikshus?" 1

The next morning Sānya Bimbisāra, the king, announced to the Blessed One that it was time for dinner. "You are my most welcome guest, O Lord of the world, come, the dinner is ready" 2

And the Blessed One having donned his robes took his alms bowl and entered, together with a great number of bhikshus, the city of Rājagṛīha 3

Shakra the king of the Dēvas assuming the appearance of a young Brahman walked in front, singing these lines 4

"He who teaches self control with those who have learned self control, the redeemer with those whom he has redeemed, the Blessed One with those to whom he has given peace, has entered Rājagṛīha! Hail Budha, our Lord! Honored be his name and blessings to all who take refuge in him" 5

When the Blessed One had finished his meal, and cleansed his bowl and his hands, the king sat down near him and thought 6

"Where may I find a place for the Blessed One to live in not too far from the town and not too near suitable for going and coming, easily accessible for all people who want to see him, a place that is by day not too crowded and by night not exposed to noise whole some and well fitted for a retired life?" 7

"There is my pleasure garden, the bamboo forest

Venuvana, fulfilling all these conditions I shall offer it to the fraternity of bhikshus with the Buddha at their head "

And the king dedicated his pleasure garden to the fraternity and said "May the Blessed One accept the gift "

Then the Blessed One having silently shown his consent, gladdened and edified the Magadha king by religious discourse, rose from his seat and went away ¹⁹

XXIII SHARIPUTRA AND MAUDGALYĀYANA

At that time Shāriputra and Maudgalyāyana, two Brahmins and chiefs of the followers of Sanjaya, led a religious life. They had given their words to each other "He who first attains Nirvāna shall tell the other one "

And Shāriputra seeing the venerable Ashvajit begging for alms, modestly keeping his eyes to the ground and dignified in deportment, exclaimed "Truly this shramana has entered the right path, I will address him and ask, In whose name, friend, have you retired from the world? Who is your teacher, and what doctrine do you profess?"

And Ashvajit replied "I am a follower of the great Shakyamuni. He is the Buddha, the Blessed One, and in his name have I retired from the world. The Blessed One is my teacher and his doctrine do I profess "

And Shāriputra went to Maudgalyāyana and told him and they said. "We will go to the Blessed One, that he, the Blessed One, may be our teacher" And they went with all their followers to the Tathāgata and took their refuge in Buddha

And the Holy One said "Shariputra is like the first born son of a world ruling monarch who assists the king as his chief follower to set the wheel of the law a rolling"

XXIV THE PEOPLE DISSATISFIED

And the people were annoyed Seeing that many distinguished young men of the kingdom of Magadha led a religious life under the direction of the Blessed One, they became angry and murmured "Gautama Shâkyamuni induces fathers to leave their wives and causes families to become extinct"

When they saw the bhikshus they reviled them saying "The great Shakyamuni has come to Râja grâha subduing the minds of men Who will be the next to be led by him?"

The bhikshus told it to the Blessed One and the Blessed One said "This murmuring, O bhikshus, will not last long It will last seven days If they revile you, O bhikshus, answer them with these words

"It is by preaching the truth that Tathagatas lead men Who will murmur at the wise? Who will blame the virtuous? Self control righteousness and a clean heart are the injunctions of our Master"

XXV ANATHAPINDIKA

At this time there was Anathapindika, a man of unmeasured wealth, visiting Rajagriha Being of a charitable character, he was called "The supporter of the orphans and the friend of the poor"

Hearing that Buddha had come into the world and

was stopping in the bamboo grove near the city, he set out in the very night to meet the Blessed One

And the Blessed One saw at once the sterling quality of Anâthapindika's heart and greeted him with words of religious comfort. And they sat down together, and Anâthapindika listened to the sweetness of the truth preached by the Blessed One. And Buddha said

"The restless, busy nature of the world this, I declare, is at the root of pain. Attain that composure of mind which is resting in the peace of immortality. Self is but a heap of composite qualities, and its world is empty like a fantasy."

"Who is it that shapes our lives? Is it Ishvara a personal creator? If Ishvara be the maker, all living things should have silently to submit to their maker's power. They would be like vessels formed by the potter's hand, and if it were so, how would it be possible to practise virtue? If the world had been made by Ishvara there should be no such thing as sorrow, or calamity, or sin, for both pure and impure deeds must come from him. If not, there would be another cause beside him, and he would not be the self-existent one. Thus, you see, the thought of Ishvara is overthrown."

"Again it is said that the Absolute has created us. But that which is absolute cannot be a cause. All things around us come from a cause as the plant comes from the seed, but how can the Absolute be the cause of all things alike? If it pervades them, then certainly, it does not make them."

"Again it is said that Self is the maker. But if self is the maker, why did he not make things pleasing? The causes of sorrow and joy are real and objective. How can they have been made by self?"

"Again, if you adopt the argument, there is no maker, our fate is such as it is, and there is no causation, what use would there be in shaping our lives and adjusting means to an end?"

"Therefore, we argue that all things that exist are not without cause. However, neither Ishvara, nor the absolute, nor the self, nor causeless chance, is the maker, but our deeds produce results both good and evil."

"The whole world is under the law of causation, and the causes that act are not unmental, for the gold of which the cup is made is gold throughout."

"Let us, then, surrender the heresies of worshiping Ishvara and praying to him, let us not lose ourselves in vain speculations of profitless subtleties, let us surrender self and all selfishness, and as all things are fixed by causation, let us practise good so that good may result from our actions."

And Anathapindika said "I see that thou art Buddha, the Blessed One and the Holy One, and I wish to open to you my whole soul. Having listened to my words advise me what I shall do."

"My life is full of work, and having acquired great wealth, I am surrounded with cares. Yet do I enjoy my work, and I apply myself to it with all diligence. Many people are in my employ and depend upon the success of my enterprises."

"Now, I have heard your disciples praise the bliss of the hermit and denounce the unrest of the world. 'The Holy One,' they say, 'has given up his kingdom and his inheritance, and has found the path of righteousness thus setting an example to all the world how to attain Nirvana.'

"My soul yearns to do what is right and to be a blessing unto my fellow beings. Let me then ask you, Must I give up my wealth, my home, and my business enterprises, and, like you, go into homelessness in order to attain the bliss of a religious life?" "

And Buddha replied "The bliss of a religious life is attainable by every one who walks in the noble eight fold path. He that cleaves to wealth, had better cast it away than allow his heart to be poisoned by it, but he who does not cleave to wealth, and possessing riches, uses them rightly, will be a blessing unto his fellow beings. "

"I say unto thee, remain in thy station of life and apply thyself with diligence to thy enterprises. It is not life and wealth and power that enslave men, but the cleaving to life and wealth and power"

"The bhikshu who retires from the world in order to lead a life of leisure will have no gain. For a life of indolence is an abomination, and lack of energy is to be despised."

"The dharma of the Tathāgata does not require a man to go into homelessness or to resign the world unless he feels called upon to do so, but the dharma of the Tathāgata requires every man to free himself from the illusion of self, to cleanse his heart, to give up his thirst for pleasure, and lead a life of righteousness."

"And whatever men do, whether they remain in the world as artisans, merchants, and officers of the king, or retire from the world and devote themselves to a life of religious meditation, let them put their whole heart into their task; let them be diligent and energetic, and, if they are like the lotus, which, although it grows in the water, yet remains untouched by the water, if they struggle in life without cherishing

envy or hatred, if they live in the world not a life of self but a life of truth, then surely joy, peace, and bliss will dwell in their minds "

20

XXVI. THE SERMON ON CHARITY

Anâthapindika rejoiced at the words of the Blessed One and said "I dwell at Shrâvasti, the capital of Kôsala, a land rich in produce and enjoying peace. Prasenajit is the king of the country, and his name is renowned among our own people and our neighbors. Now I wish to found there a vihâra which shall be a place of religious devotion for your brotherhood, and I pray you to kindly accept it "

1

Buddha saw into the heart of the supporter of orphans, and knowing that unselfish charity was the moving cause of his offer, in acceptance of the gift, the Blessed One said

2

"The charitable man is loved by all, his friendship is prized highly, in death his heart is at rest and full of joy, for he suffers not from repentance, he receives the opening flower of his reward and the fruit that ripens from it

3

"Hard it is to understand. By giving away our food, we get more strength, by bestowing clothing on others, we gain more beauty, by founding abodes of purity and truth, we acquire great treasures

4

"There is a proper time and a proper mode in charity, just as the vigorous warrior goes to battle, so is the man who is able to give. He is like an able warrior, a champion strong and wise in action

5

"Loving and compassionate he gives with reverence and banishes all hatred envy, and anger

6

"The charitable man has found the path of salva

tion. He is like the man who plants a sapling securing thereby the shade, the flowers, and the fruit in future years. Even so is the result of charity, even so is the joy of him who helps those that are in need of assistance, even so is the great Nirvâna.

"We reach the immortal path only by continuous acts of kindness and we perfect our souls by compassion and charity."

Anâthapindîka invited Sharîputra to accompany him on his return to Kosala and help him in selecting a pleasant site for the vihâra.

XXVII BUDDHA'S FATHER.

At the time when Buddha was residing at Râjgrîha, Shuddhodana, his father, sent word to him saying "I wish to see my son before I die. Others have had the benefit of his doctrine but not his father nor his relatives."

And the messenger said "O world honored Tathâgata, your father looks for your coming as the lily longs for the rising of the sun."

The Blessed One consented to the request of his father and set out on his journey to Kapilavastu. Soon the tidings spread in the native country of Buddha "Prince Siddhartha who wandered forth from home into homelessness to obtain enlightenment having attained his purpose is coming back."

Shuddhodana went out with his relatives and ministers to meet the prince. When the king saw Siddhartha, his son, from afar, he was struck with his beauty and gentleness, and in his heart but his mouth found no words to utter.

— This indeed was his son, these were the features of Siddhârtha. How near was the great shramana to his heart, and yet what a distance lay between them. That noble muni was no longer Siddhârtha his son, he was Buddha, the Blessed One, the Holy One, Lord of truth, and teacher of mankind.

Shuddhôdana the king, considering the religious dignity of his son, descended from his chariot and having saluted his son first, said “It is now seven years since I saw you. How I have longed for this moment!”

Buddha took a seat opposite his father, and the king eagerly gazed at his son. He longed to call him by his name but he dared not. “Siddhârtha,” he exclaimed silently in his soul, “Siddhârtha, come back to your old father and be his son again!” But seeing the determination of his son, he suppressed his sentiments, and desolation overcame him.

Thus the king sat face to face with his son, rejoicing in his sadness and sad in his rejoicing. Well might he be proud of his son, but his pride broke down at the idea that his great son would never be his heir.

“I would offer thee my kingdom,” said the king, “but if I did, thou wouldst account it but as ashes.”

And Buddha said “I know that the king’s heart is full of love and that for his son’s sake he feels deep grief. But let the ties of love that bind you to the son whom you lost embrace with equal kindness all your fellow beings, and you will receive in his place a greater one than Siddhârtha, you will receive Buddha, the teacher of truth, the preacher of righteousness, and the peace of Nirvâna will enter into your heart.”

Shuddhôdana trembled with joy when he heard the melodious words of his son, the Buddha, and clasping his hands exclaimed with tears in his eyes “Won-

The king made no reply, and the Blessed One continued "It is customary, O king, when one has found a hidden treasure, for him to make an offering of the most precious jewel to his father. Suffer me, therefore, to open this treasure of mine which is the dharma, and accept from me this gem." ⁷

And the Blessed One recited the following stanza.

"Rise from dream and loiter not,
Listen to the Law
Practise righteousness and lo,
Eternal bliss is thine." ⁸

Then the king conducted the prince into the palace, and the ministers and all the members of the royal family greeted him with great reverence, but Yashôdhara, the mother of Râhula, did not make her appearance. The king sent for Yashôdhara, but she replied "Surely, if I am deserving of any regard, Siddhârtha will come and see me." ⁹

The Blessed One, having greeted all his relatives and friends, asked "Where is Yashodhara?" And on being informed that she had refused to come, he rose straightway and went to her apartments. ¹⁰

"I am free," the Blessed One said to his disciples Shâriputra and Maudgalyâyanî, whom he had bidden to accompany him to the princess's chamber, "the princess however, is not as yet free. Not having seen me for a long time she is exceedingly sorrowful. Unless I let grief be allowed its course her heart will cleave. Should she touch the Tathâgata the Holy One, you must not prevent her." ¹¹

Yashodhara sat in her room, dressed in mean garments, and her hair cut. When the prince Siddhârtha entered, she was, from the abundance of her

affection, like an overflowing vessel, unable to contain herself

Forgetting that the man whom she loved was Buddha, the Lord of the world, the preacher of truth, she held him by his feet and wept bitterly

Remembering, however, that Shuddhôdana was present, she felt ashamed and rose up seating herself reverently at a little distance

The king apologised for the princess, saying "This arises from her deep affection, and is more than a temporary emotion. During the seven years that she has lost her husband, when she heard that Siddhârtha had shaved his head, she did likewise, when she heard that he had left off the use of perfumes and ornaments, she also refused their use. Like her husband she has eaten at appointed times from an earthen bowl only. Like him she has renounced high seats with splendid coverings, and when other princes asked her in marriage, she replied that she was still his. Therefore, grant her forgiveness."

And the Blessed One spoke kindly to Yashodhara, telling of her great merits inherited from former existences. She, indeed in his former lives had been of great assistance to him. Her purity, her gentleness, her devotion had been invaluable to Bôdhisattva when he aspired to the highest aim of mankind to attain enlightenment. And so holy had she been that she desired to become the wife of a Buddha. This, then, is her karma, and it is the result of great merits. Her grief has been unspeakable, but the consciousness of the glory that surrounds her spiritual inheritance increased by her noble attitude during her life will be a balm that will miraculously transform all sorrows into heavenly joy.

XXIX RÂHULA

Many people in Kapîlavastu believed in the Tathâgata, taking refuge in his doctrine, and among the young men who joined the Sangha were Ânanda, Sidhârtha's half brother, the son of Prajâpatî, Dêvadatta, his cousin and brother in law, Upâli the barber, and Anuruddha the philosopher

Ânanda was a man after the heart of the Blessed One, he was his most beloved disciple, profound in comprehension and gentle in spirit. And Ânanda remained always near the Blessed Master of truth, until death parted them

On the seventh day after the arrival in Kapîlavastu, Yashôdharâ dressed Râhula now seven years old, in all the splendor of a prince and said to him

"This holy man, whose appearance is so glorious that he looks like the great Brahma, is your father. He possesses four great mines of wealth which I have not yet seen. Go to him and entreat him to put you in their possession, for the son ought to inherit the property of the father."

Râhula replied "I know of no father but the king. Who is my father?"

The princess took the boy in her arms and from the window she pointed out to him Buddha, who happened to be near the palace, partaking of food

Râhula then went to Buddha, and looking up in his face said without fear and with much affection "My father!"

And standing near by him, he added "O shramaṇa, even your shadow is a place of bliss!"

When the Tathāgata had finished his repast, he gave blessings and went away from the palace, but Rāhula followed and asked his father for his inheritance

No one prevented the boy, nor did the Blessed One himself

Then the Blessed One turned to Śāriputra, saying "My son asks for his inheritance. I cannot give him perishable treasures that will bring cares and sorrows, but I can give him the inheritance of a holy life, which is a treasure that will not perish"

Addressing Rāhula with earnestness, the Blessed One said "Gold and silver and jewels are not in my possession. But if you are willing to receive spiritual treasures, and are strong enough to carry them and to keep them, I shall give you the four truths which will teach you the eightfold path of righteousness. Do you desire to be admitted to the brotherhood of those who devote their life to the culture of the mind seeking for the highest bliss attainable?"

And Rāhula replied with firmness "I do"

When the king heard that Rāhula had joined the brotherhood of bhikshus he was grieved. He had lost Siddhartha and Ānanda, his sons, and Dēvadatta, his nephew. Now his grandson had been taken from him, he went to the Blessed One and spoke to him. And the Blessed One promised that henceforth he would not ordain any minor without the consent of his parents or guardians

XXX JĀTĀVANA

Anāthapindika, the friend of the destitute and the supporter of orphans, having returned home, saw the garden of the heir apparent, Jāta, with its green groves

and limpid rivulets, and thought, "This is the place which will be most suitable as a vihāra for the fraternity of the Blessed One" And he went to the prince and asked for leave to buy the ground ¹

The prince was not inclined to sell the garden for he valued it highly He at first refused but said at last "If you can cover it with gold, then, and for no other price, shall you have it" ²

Anathapindika rejoiced and began to spread his gold, but Jēta said "Spare yourself trouble for I will not sell" But Anāthapindika insisted Thus they differed and contended until they resorted to the magistrate ³

Meanwhile the people began to talk of the unwonted proceeding and the prince hearing more of the details, and knowing that Anāthapindika was not only very wealthy, but also straightforward and sincere, inquired into his plans On hearing the name of Buddha, the prince became anxious to share in the foundation and he accepted only one half of the gold, saying "Yours is the land but mine are the trees I will give the trees as my share of the offering to Buddha" ⁴

Then Anathapindika took the land and Jēta the trees and they settled them in trust of Shāriputra ⁵

Having made the foundation, they began to build the hall which rose loftily in due proportions according to the directions which Buddha had laid down, and it was beautifully decorated with appropriate carvings ⁶

Thus vihāra was called Jetavana, and the friend of the orphans invited the Lord to come to Shrāvasti and receive the donation And the Blessed One left Kapilavastu and came to Shrāvasti ⁷

While the Blessed One entered Jetavana, Anāthapindika scattered flowers and burned incense, and as a

sign of the gift he poured water from a golden dragon pitcher, saying, "This Jētavana vihāra I give for the use of the brotherhood throughout the world" "

The Blessed One received the gift and replied "May all evil influences be overcome, may the offering promote the kingdom of righteousness and be a permanent blessing to mankind in general and especially also to the giver" "

Then the king Prasēnajit, hearing that the Lord had come, went in his royal equipage to the Jētavana vihāra and saluted the Blessed One with clasped hands, saying "

"Blessed is my unworthy and obscure kingdom that it has met with so great a fortune. For how can calamities and dangers befall it in the presence of the Lord of the world, the Dharma Rāja, the King of Truth"

"Now that I have seen your sacred features, let me partake of the refreshing waters of your teachings"

"Worldly profit is fleeting and perishable, but religious profit is eternal and inexhaustible. A worldly man, though a king, is full of trouble, but even a common man who is holy has peace of mind"

Knowing the tendency of the king's heart, weighed down by avarice and love of pleasure, Buddha seized the opportunity and said "

"Even those who, by their evil karma, have been born in low degree, when they see a virtuous man, feel reverence for him. How much more must an independent king, who by his previous conditions of life has acquired much merit, when he encounters Buddha, conceive reverence"

"And now as I briefly expound the law, let the

Mahârâja listen and weigh my words, and hold fast
that which I deliver ! 16

"Our good or evil deeds follow us continually like
shadows 17

"That which is most needed is a loving heart ! 18

"Regard your 'people as we do an only son. Do
not oppress them, do not destroy them, keep in due
check every member of your body, forsake unrighteous
doctrine and walk in the straight path, do not exalt
yourself by trampling down others. But comfort and
befriend the suffering 19

"Neither ponder much on kingly dignity, nor listen
to the smooth words of flatterers 20

"There is no profit in vexing oneself by austeri-
ties, but meditate on Buddha and weigh his righteous
law 21

"We are enclosed on all sides by the rocks of birth,
old age, disease, and death, and only by considering
and practising the true law can we escape from this
sorrow piled mountain 22

"What profit then, in practising iniquity? 23

"All who are wise spurn the pleasures of the body.
They loathe lust and seek to promote their spiritual
existence 24

"When a tree is burning with fierce flames, how
can the birds congregate therein? Truth cannot dwell
where passion lives. Without a knowledge of this the
learned man, though he may be praised as a sage, is
ignorant 25

"To him who has this knowledge true wisdom
dawns. To acquire this wisdom is the one aim needed.
To neglect it implies the failure of life 26

"The teachings of all schools should centre here,
for without it there is no reason 27

"This truth is not for the hermit alone, it conceives every human being, priest and layman alike. There is no distinction between the monk who has taken the vows and the man of the world living with his family. There are hermits who fall into perdition and there are humble householders who mount to the rank of rishis."

"The tide of lust is a danger common to all, it carries away the world. He who is involved in its eddies finds no escape. But wisdom is the handy boat, reflexion is the rudder. The slogan of religion calls you to the rescue of your soul from the assaults of Mara, the enemy."

"Since it is impossible to escape the result of our deeds let us practise good works."

"Let us inspect our thoughts that we do no evil for as we sow so shall we reap."

"There are ways from light into darkness and from darkness into light. There are ways also, from the gloom into deeper darkness, and from the dawn into brighter light. The wise man will use the light he has to receive more light. He will constantly advance to the knowledge of the truth."

"Exhibit true superiority by virtuous conduct and the exercise of reason, meditate deeply on the vanity of earthly things, and understand the sickleness of life."

"Elevate the mind and seek sincere faith with firm purpose, transgress not the rules of kingly conduct and let your happiness depend not upon external things but upon your own mind. Thus you will buy up a good name for distant ages and will secure the favor of the Tattha ati."

"The king I stoned I with reverence and remembrance all the works of Buddha in his heart."

CONSOLIDATION OF BUDDHA'S RELIGION.

XXXI JIVAKA THE PHYSICIAN

LONG before the Blessed One had attained enlightenment, self mortification had been the custom among those who earnestly sought for salvation. Their final aim appeared to them the deliverance of the soul from all bodily necessities, and finally from the body itself. Thus they avoided everything that might be a luxury in food, shelter, and clothing, and lived like the beasts in the woods. Some went naked, while others wore the rags cast away upon cemeteries or dung heaps.

When the Blessed One retired from the world, he recognised at once the error of the naked ascetics, and considering the indecency of their habit, clad himself in cast off rags.

Having attained enlightenment and rejected all unnecessary self mortifications, the Blessed One and his bhikshus continued for a long time to wear the cast off rags of cemeteries and dung hills.

Then it happened that the bhikshus were visited with diseases of all kinds, and the Blessed One allowed them and explicitly ordered the use of medicines, and among them he even enjoined, whenever needed, the use of unguents.

One of the brethren suffered from a sore on his foot, and the Blessed One enjoined the bhikshus to wear foot coverings

Now it happened that a disease beset the body of the Blessed One himself, and Ānanda went to Jivaka, physician to Bimbisāra, the king

And Jivaka a faithful believer in the Holy One ministered unto the Blessed One with medicines and baths until the body of the Blessed One was completely restored

At that time, Pradyota, king of Ujjayini, was suffering from jaundice, and Jivaka the physician to Bimbisāra rāja was consulted. When king Pradyota had been restored to health he sent to Jivaka a suit of the most excellent cloth. And Jivaka said to himself "This suit is made of the best cloth and nobody is worthy to receive it but the Blessed One, the perfect and holy Buddha, or the Magadha king, Sānva Bimbisāra."

Then Jivaka took that suit and went to the place where the Blessed One was, having approached him and having respectfully saluted the Blessed One, he sat down near him and said "Lord, I ask a boon of the Blessed One."

Buddha replied "The Tathigatas Jivaka, do not grant boons before they know what they are."

Jivaka said "Lord it is a proper and unobjectionable demand."

"Speak Jivaka, said the Blessed One."

"Lord of the world the Blessed One wears only robes made of rags taken from a dust heap or a cemetery, and so does the fraternity of bhikshus. Now Lord this suit has been sent to me by king Pradyota which is the best and most excellent, and the first and

the most precious, and the noblest that can be found
 Lord of the world, may the Blessed One accept from
 me this suit, and may he allow the fraternity of bhik
 shus to wear lay robes " ¹³

The Blessed One accepted the suit, and after hav-
 ing delivered a religious discourse, he addressed the
 bhikshus thus ¹⁴

" He who likes may wear cast off rags, but he who
 likes may accept lay robes Whether you are pleased
 with the one or with the other, I shall approve it " ¹⁵

When the people at Rājagṛīha heard, " The Blessed
 One has allowed the bhikshus to wear lay robes,"
 those who were willing to bestow gifts became glad
 And in one day many thousands of robes were pre-
 sented at Rājagṛīha to the bhikshus ¹⁶

XXXII BUDDHA'S PARENTS ATTAIN NIRVĀNA

When Shuddhādana had grown old, he fell sick and
 sent for his son to come and see him once more before
 he died, and the Blessed One came and stayed at the
 sick bed, and Shuddhādana having attained the perfect
 enlightenment died in the arms of the Blessed One ¹

And it is said that the Blessed One, for the sake of
 preaching to his mother Māyā devī, ascended to heaven
 and dwelled with the dēvas Having concluded his
 pious mission, he returned to the earth and went about
 again, converting those who listened to his teachings ²

XXXIII WOMEN ADMITTED TO THE SANGHA.

Kashōdharā had three times requested of Buddha
 that she might be admitted to the Sangha, but her wish

was not granted. Now Prajāpati, the foster mother of the Blessed One, in the company of Yashodharā and many other women, went to the Tathāgata entreating him earnestly to let them take the vows and be ordained as disciples of Buddha.

And the Blessed One, seeing their zeal for the truth, could no longer resist, and he accepted them as his disciples.

Prajāpati was the first woman that became a disciple of Buddha and received the ordination as a bhikshuni.

XXXIV THE BHIKSHUS CONDUCT TOWARD WOMEN

The bhikshus came to the Blessed One and asked him

"O Tathāgata, our Lord and Master, what conduct toward women do you prescribe to the shramanas who have left the world?"

And the Blessed One said

"Guard against looking on a woman

"If you see a woman, let it be as though you saw her not, and have no conversation with her

"If after all you must speak with her, let it be with a pure heart and think to yourself, 'I as a shramaṇa will live in this sinful world as the spotless leaf of the lotus, unsmeared by the mud in which it grows.'

"If the woman be old, regard her as your mother; if young, as your sister; if very young, as your child."

"The shramaṇa who looks at a woman as a woman or touches her as a woman has broken his vow and is not longer a disciple of the Shakyamuni."

"The power of lust is great with men, and is to be

feared withal, take then the bow of earnest perseverance, and the sharp arrow points of wisdom

"Cover your head with the helmet of right thought, and fight with fixed resolve against the five desires

"Lust beclouds a man's heart, when it is confused with woman's beauty, and the mind is dazed

"Better far with red hot irons bore out both your eyes, than encourage in yourselves sensual thoughts, or look upon a woman's form with lustful desires

"Better fall into the fierce tiger's mouth, or under the sharp knife of the executioner, than to dwell with a woman and excite in yourself lustful thoughts

"A woman of the world is anxious to exhibit her form and shape, whether walking, standing, sitting, or sleeping. Even when represented as a picture, she desires to captivate with the charms of her beauty, and thus to rob men of their steadfast heart!

"How then ought you to guard yourselves?

"By regarding her tears and her smiles as enemies her stooping form, her hanging arms, and all her disentangled hair as toils designed to entrap man's heart

"Therefore, I say, restrain the heart, give it no unbridled license"

XXIV VISHĀKHĀ

Vishākhā, a wealthy woman in Shrāvasti who had many children and grandchildren, had given to the order the Pūrvārāma or Eastern Garden, and was the first to become a matron of the lay sisters

When the Blessed One stayed at Shravasti, Vishakhā went up to the place where the Blessed One was, and tendered Him an invitation to take his meal at her house, which the Blessed One accepted.

desiring to provide the Sangha my life long with special garments for use in the rainy season 10

"As to my second wish, Lord, an incoming bhikshu, not being able to take the direct roads, and not knowing the places where food can be procured, comes on his way wearied out by seeking for alms. It was this circumstance, Lord, that I had in view in desiring to provide the Sangha my life long with food for incoming bhikshus 11

"Thirdly, Lord, an outgoing bhikshu, while seeking about for alms, may be left behind, or may arrive too late at the place whither he desires to go, and will set out on the road in weariness 12

"Fourthly, Lord, if a sick bhikshu does not obtain suitable food, his sickness may increase upon him, and he may die 13

"Fifthly, Lord, a bhikshu who is waiting upon the sick will lose his opportunity of going out to seek food for himself 14

"Sixthly, Lord, if a sick bhikshu does not obtain suitable medicines, his sickness may increase upon him, and he may die 15

"Seventhly, Lord, I have heard that the Blessed One has praised rice milk, because it gives readiness of mind, dispels hunger and thirst, it is wholesome for the healthy as nourishment, and for the sick as a medicine. Therefore I desire to provide the Sangha my life long with a constant supply of rice milk 16

"Finally, Lord, the bhikshunis are in the habit of bathing in the river Achiravati with the courtesans, at the same landing place, and naked. And the courtesans, Lord, ridicule the bhikshunis, saying, 'What is the good ladies, of your maintaining chastity when you are young? When you are old, maintain chastity

then, thus will you be obtainers of both ends.' Is pure, Lord, is nakedness for a woman, disgusting and revolting

"These are the circumstances, Lord, that I had in view"

The Blessed One said "But what was the advantage you had in view for yourself, O Vîshâkhâ, in asking these eight boons of the Tathâgatha?"

Vîshâkhâ replied

"Bhikshus who have spent the rainy seasons in various places will come Lord, to Shrâvasti to see the Blessed One. And on coming to the Blessed One they will ask, saying 'Such and such a bhikshu, Lord has died. What, now, is his destiny?' Then will the Blessed One explain that he has attained the fruits of conversion, that he has entered Nirvâna or attained arhantship, as the case may be

"And I going up to them, shall ask 'Was that brother, Sirs one of those who had formerly been at Shrâvasti?' If they reply to me, 'He has formerly been at Shrâvasti,' then shall I arrive at the conclusion 'For a certainty did that brother enjoy either the robes for the rainy season, or the food for the incoming bhikshus, or the food for the outgoing bhikshus, or the food for the sick, or the food for those that wait upon the sick, or the medicine for the sick, or the constant supply of rice milk.'

"Then will gladness spring up within me thus gladdened, joy will come to me, and so rejoicing my spirit will be at peace. Being thus at peace I shall experience a blissful feeling of content, and in that it is my heart will be at rest. That will be to me an exercise of my moral sense, an exercise of my moral power, an exercise of the seven kinds of wisdom."

This, Lord, was the advantage I had in view for myself in asking those eight boons of the Blessed One' ²³

The Blessed One said "It is well, it is well, Viśhākhā! Thou hast done well in asking these eight boons of the Tathāgata with such advantages in view. Charity bestowed upon those who are worthy of it is like good seeds sown on a good soil that yields an abundance of fruits. But alms given to those who are yet under the tyrannical yoke of the passions are like a seed deposited in a bad soil. The passions of the receiver of the alms choke, as it were, the growth of merits" ²⁴

And the Blessed One gave thanks to Viśhākhā in these verses ²⁵

"Whatsoever donation a woman upright in life, a disciple of the Happy One, may bestow in gladness of heart and without stint, her gift is heavenly, destructive of sorrow, and productive of bliss" ²⁶

"A blissful life does she attain, entering upon the path that is free from corruption and impurity," ²⁷

"Aiming at good, happy does she become, and she rejoices in her charitable actions" ²⁸

XXXVI THE UPAVASATHA AND PRĀTIMOKSHA.

Sāṇya Bimbisāra, the Magadha king, retired from the world and led a religious life. And he observed that there were Brahmanical sects in Rājagrīha keeping sacred certain days, and the people went to their meeting houses and listened to their sermons ¹

Concerning the need of keeping regular days for retirement from worldly labors and religious instruction, the king went to the Blessed One and said "The Parivrājaka, who belong to the Tīrthika school, pros-

"And the bhikshus shall reply 'We hear it well and fix well the mind on it, all of us' " 10

"Then the officiating bhikshu shall continue 'He who has committed an offence, may confess it, if there be no offence, you shall remain silent, from your being silent I shall understand that the reverend brethren are free from offences' " 11

"As a single person who has been asked a question answers it, so also, if before an assembly like this a question is solemnly proclaimed three times, an answer is expected if a bhikshu, after a threefold proclamation, does not confess an existing offence which he remembers, he commits an intentional falsehood" 12

"Now, reverend brethren, an intentional falsehood has been declared an impediment by the Blessed One. Therefore, by a bhikshu who has committed an offence, and remembers it, and desires to become pure, an existing offence should be confessed, for if it has been confessed, it is treated duly" " 13

XXXVII THE SCHISM

While the Blessed One dwelt at Kaushambi, a certain bhikshu was accused of having committed an offence, and, as he refused to acknowledge it, the fraternity pronounced against him a sentence of expulsion

Now that bhikshu was erudite. He knew the dharma, had studied the rules of the order, and was wise, learned, intelligent, modest, conscientious, and ready to submit himself to discipline. And he went to his companions and friends among the bhikshus, saying "This is no offence, friends, this is no reason for a sentence of expulsion. I am not guilty. The ver

dict is unconstitutional and invalid. Therefore I consider myself still as a member of the order. May the venerable brethren assist me in maintaining my right."

Those who sided with the expelled brother went to the bhikshus who had pronounced the sentence, saying "This is no offence", while the bhikshus who had pronounced the sentence replied "This is an offence".

Thus altercations and quarrels arose, and the Sangha was divided into two parties, reviling and slandering one another.

And all these happenings were reported to the Blessed One.

Then the Blessed One went to the place where the bhikshus were that had pronounced the sentence of expulsion, and said to them "Do not think, O bhikshus, that you are to pronounce expulsion against a bhikshu, whatever be the facts of the case, simply by saying 'It occurs to us that it is so, and therefore we are pleased to proceed thus against our brother'. Let those bhikshus who frivolously pronounce a sentence against a brother who knows the dharma and the rules of the order, who is learned, wise, and intelligent, modest, conscientious, and ready to submit himself to discipline, stand in awe of causing divisions. They must not pronounce a sentence of expulsion against a brother merely because he refuses to see his offence."

Then the Blessed One rose and went to the brethren who sided with the expelled brother and said to them "Do not think, O bhikshus, that if you have given offence you need not atone for it, thinking 'We are without offence'. When a bhikshu has committed an offence, which he considers no offence, while the fraternity consider him as guilty, he should think

‘These brethren know the dharma and the rules of the order, they are learned, wise, intelligent, modest, conscientious, and ready to submit themselves to discipline, it is impossible that they should on my account act with selfishness or in malice or in delusion or in fear’ Let him stand in awe of causing divisions, and rather acknowledge his offence on the authority of his brethren’

Both parties continued to hold Upavasatha and perform official acts independently of one another, and when their deportment was related to the Blessed One, he ruled that the holding of Upavasatha and the performance of official acts were lawful, unobjectionable, and valid for both parties. For he said “the bhiksus who side with the expelled brother form a different communion from those who pronounced the sentence. There are venerable brethren in both parties. As they do not agree, let them hold Upavasatha and perform official acts separately.”

And the Blessed One reprimanded the litigious bhiksus saying to them

“Vulgar people make much noise, but who can be blamed when divisions arise in the Sangha? Hatred is not appeased in those who think ‘He has reviled me, he has wronged me, he has injured me’”

“For not by hatred is hatred appeased. Hatred is appeased by not hatred. This is an eternal law”

“There are some who do not know the need of self restraint, if they are quarrelsome we may excuse their behavior. But those who know better, should learn to live in concord.”

“If a man finds a wise friend who lives righteously and is constant in his character, he may live with him, overcoming all dangers, happy and mindful”

"But if he finds not a friend who lives righteous and is constant in his character, let him rather walk alone like a king who leaves his empire and the cares of his empire behind him to lead a life of retirement, like a lonely elephant in the forest

"With fools there is no companionship. Rather than to live with men who are selfish, vain, litigious and obstinate let a man walk alone."

And the Blessed One thought to himself "It is no easy task to instruct these headstrong and infatuated fools." And he rose from his seat and went away.

XXXVIII THE RE ESTABLISHMENT OF CONCORD

The dispute between the parties not being settled, the Blessed One left Kaushambi, and wandering from place to place he at last came to Shravasti.

And in the absence of the Blessed One the quarelling grew worse, so that the lay devotees of Kaushambi became annoyed and they said. "These litigious monks are a great nuisance and will bring upon us misfortunes. Worried by their altercations the Blessed One is gone, and has selected another abode for his residence. Let us, therefore, neither salute the bhikkhus nor support them. They are not worthy of west yellow robes and must either propitiate the Blessed One, or return to the world."

And the bhikkhus of Kaushambi, when no longer ignored and no longer supported by the lay devotees began to repent as I said. "Let us go to the Blessed One and have him settle the question of our dispute."

1 And both parties went to Shrāvasti to the Blessed One. And the venerable Śāriputra, having heard of their arrival, addressed the Blessed One and said, "These litigious, disputatious, and quarrelsome bhikkhus of Kaushāmbī, the authors of dissensions have come to Shrāvasti. How am I to behave, O Lord, toward those bhikkhus?"

2 "Do not scold them, Śāriputra," said the Blessed One, "for harsh words are pleasant to no one. As I give separate dwelling places to each party and treat them with impartial justice. Listen with patience to both parties. He alone who weighs both sides is called a muni. When both parties have presented their case let the Sangha come to an agreement and declare the re-establishment of concord."

3 And Prajāpatī the matron asked the Blessed One for advice, and the Blessed One said, "Let both parties enjoy the gifts of lay members, be they robes or food, as they may need, and let no one receive any noticeable preference over the other."

4 And the venerable Upāli, having approached the Blessed One asked concerning the re-establishment of peace in the Sangha. "Would it be right, O Lord," said he, "that the Sangha, to avoid further disputes, should declare the restoration of concord without inquiring into the matter of the quarrel?"

5 And the Blessed One said,

6 "If the Sangha declares the re-establishment of concord without having inquired into the matter, the declaration is neither right nor lawful."

7 "There are two ways of re-establishing concord, one is in the letter, and the other one is in the spirit and in the letter."

8 "If the Sangha declares the re-establishment of

concord without having inquired into the matter, the peace is concluded in the letter only. But if the Sangha after having inquired into the matter and gone to the bottom of it decides to declare the re establishment of concord, the peace is concluded in the spirit and also in the letter

"The concord re established in the spirit and in the letter is alone right and lawful "

And the Blessed One addressed the bhikshus and told them the story of Prince Dīrghāyu. He said "

"In former times, there lived at Benares a powerful king whose name was Brahmadatta of Kashi and he went to war against Dīrgheti, the king of Kōsala, for he thought, 'The kingdom of Kōsala is small and Dīrgheti will not be able to resist my armies '

"And Dīrgheti, seeing that resistance was impossible against the great host of the king of Kashi fled leaving his little kingdom in the hands of Brahmadatta, and having wandered from place to place, he came at last to Benares, and lived there with his consort in a potter's dwelling outside the town

"And the queen bore him a son and they called him Dīrghāyu

"When Dīrghāyu had grown up, the king thought to himself 'King Brahmadatta has done us great harm and he is fearing our revenge, he will seek to kill us. Should he find us he will slay us all three' And he sent his son away, and Dīrghāyu having received a good education from his father, applied himself diligently to learn all arts, becoming very skilful and wise"

"At that time the Barber of king Dīrgheti dwelt at Benares and he saw the king his former master, and being of an avaricious nature betrayed him to king Brahmadatta

"When Brahmadatta, the king of Kâshî heard that the fugitive king of Kôsala lived with his wife, unknown and in disguise, a quiet life in a potter's dwelling, he ordered him and his queen to be bound and executed, and the sheriff to whom the order was given seized king Dîrghêti and led him to the place of execution" 19

"While the captive king was led through the streets of Benares he saw his son who had returned to visit his parents, and, careful not to betray the presence of his son, yet anxious to communicate to him his last advice, he cried 'O Dîrghâyu, my son! Do not look long, do not look short, for not by hatred is hatred appeased, hatred is appeased by not hatred only'" 20

"The king of Kôsala was executed together with his wife, but Dîrghâyu their son bought strong wine and made the guards drunk. When the night arrived he laid the bodies of his parents upon a funeral pyre and burned them with all honors and religious rites" 21

"When king Brahmadatta heard of it, he became afraid for he thought, 'Dîrghâyu, the son of king Dîrghêti, will take revenge for the death of his parents and if he espies a favorable occasion, he will assassinate me'" 22

"Young Dîrghâyu went to the forest and wept to his heart's content. Then he wiped his tears and returned to Benares. Hearing that assistants were wanted in the royal elephants' stable, he offered his services and was engaged by the master of the elephants" 23

"And it happened that the king heard a sweet voice singing through the night and singing to the lute a beautiful song that gladdened his heart. And having inquired among his attendants who the singer might

concord without having inquired into the matter, the peace is concluded in the letter only. But if the Sangha after having inquired into the matter and gone to the bottom of it decides to declare the re establishment of concord, the peace is concluded in the spirit and also in the letter.

“The concord re established in the spirit and in the letter is alone right and lawful.”

And the Blessed One addressed the bhikshus and told them the story of Prince Dirghâyu. He said

“In former times, there lived at Benares a powerful king whose name was Brahmadatta of Kâshî, and he went to war against Dirghêti, the king of Kôsala, for he thought, ‘The kingdom of Kôsala is small and Dirghêti will not be able to resist my armies.’

“And Dirghêti, seeing that resistance was impossible against the great host of the king of Kâshî, fled leaving his little kingdom in the hands of Brahmadatta, and having wandered from place to place, he came at last to Benares, and lived there with his consort in a potter’s dwelling outside the town.

“And the queen bore him a son and they called him Dirghâyu.

“When Dirghâyu had grown up, the king thought to himself ‘King Brahmadatta has done us great harm, and he is fearing our revenge, he will seek to kill us. Should he find us he will slay us all three.’ And he sent his son away, and Dirghâyu having received a good education from his father, applied himself diligently to learn all arts, becoming very skillful and wise.”

“At that time the barber of king Dirghêti dwelt at Benares, and he saw the king, his former master, and being of an avaricious nature betrayed him to king Brahmadatta.

"When Brahmadatta, the king of Kâshî heard that the fugitive king of Kôsala lived with his wife, unknown and in disguise, a quiet life in a potter's dwelling, he ordered him and his queen to be bound and executed, and the sheriff to whom the order was given seized king Dirghêti and led him to the place of execution" 18

"While the captive king was led through the streets of Benares he saw his son who had returned to visit his parents, and, careful not to betray the presence of his son, yet anxious to communicate to him his last advice, he cried 'O Dirghâyu, my son! Do not look long, do not look short, for not by hatred is hatred appeased, hatred is appeased by not hatred only'" 19

"The king of Kôsala was executed together with his wife, but Dirghâyu their son bought strong wine and made the guards drunk. When the night arrived he laid the bodies of his parents upon a funeral pyre and burned them with all honors and religious rites" 20

"When king Brahmadatta heard of it, he became afraid, for he thought, 'Dirghâyu, the son of king Dirghêti, will take revenge for the death of his parents, and if he espies a favorable occasion, he will assassinate me'" 21

"Young Dirghâyu went to the forest and wept to his heart's content. Then he wiped his tears and returned to Benares. Hearing that assistants were wanted in the royal elephants' stable, he offered his services and was engaged by the master of the elephants" 22

"And it happened that the king heard a sweet voice ringing through the night and singing to the lute a beautiful song that gladdened his heart. And having inquired among his attendants who the singer might

his sword said 'I am Dirghâyu, the son of king Dirgheti, whom you have robbed of his kingdom and slain together with his wife, my mother. The time of revenge has come' ³⁰

"The king seeing himself at the mercy of young Dirghâyu raised his hands and said 'Grant me my life, my dear Dirghâyu, grant me my life, my dear Dirghâyu' ³¹

"And Dirghâyu said without bitterness or ill will 'How can I grant you your life, O king, since my life is endangered by you. It is you, O king, who must grant me my life' ³²

"And the king said 'Well, my dear Dirghâyu, then grant me my life, and I will grant you your life' ³³

"Thus, king Brahmadatta of Kashi and young Dirghâyu granted each other life and took each other's hands and swore an oath not to do any harm to each other ³⁴

"And king Brahmadatta of Kashi said to young Dirghâyu 'Why did your father say to you in the hour of his death "Do not look long, do not look short for hatred is not appeased by hatred. Hatred is appeased by not hatred alone,"—what did your father mean by that?' ³⁵

"The youth replied 'When my father, O king, in the hour of his death said "Not long" he meant let not your hatred last long. And when my father said, "Not short," he meant, Do not be hasty to fall out with your friends. And when he said, "For not by hatred is hatred appeased, hatred is appeased by not hatred," he meant this. You have killed my father and mother, O king. If I should deprive you of life, then your partisans would deprive me of life, my partisans again would deprive those of life. Thus by hatred, hatred

would not be appeased. But now, O king you have granted me my life and I have granted you your life thus by not hatred hatred has been appeased'

"Then king Brahmadatta of Kashi thought 'How wise is young Dirghayu that he understands in its full extent the meaning of what his father spoke so concisely'

"And the king gave him back his father's troops and vehicles his realm, his treasuries, and store houses and gave him his daughter in marriage'

When the Blessed One had told this story to the bhikshus he dismissed them

And the bhikshus met in conference and investigated the question of their dissensions, and having come to the bottom of the matter, the concord of the Sangha was re established.

XXXIX. THE BHIKSHUS REBUKED

And it happened that the Blessed One walked up and down in the open air unshod

When the elders saw that the Blessed One walked unshod, they put away their shoes and did likewise But the novices did not mind the example of their elders and kept their feet covered

Some of the brethren noticed the irreverent behavior of the novices and told the Blessed One, and the Blessed One rebuked the novices and said "If the brethren, even now, while I am yet living show so little respect and courtesy to one another, what will they do when I have passed away?"

"And the Blessed One was filled with anxiety for the fate of the truth, and he continued

"Even the laymen, O bhikshus, who move in the world, pursuing some handicraft that they may procure them a living, will be respectful, affectionate, and hospitable to their teachers. Do you, therefore, O bhikshus, so let your light shine forth, that you, having left the world and devoted your entire life to religion and to religious discipline, may observe the rules of decency, be respectful, affectionate, and hospitable to your teachers and superiors or those who rank as your teachers and superiors. Your demeanor, O bhikshus, will not conduce to the conversion of the unconverted, and to the increase of the number of the faithful. It will serve, O bhikshus, to repel the unconverted and estrange them."

XL. DLVADATTA.

When Dēvadatta the son of the Suprabuddha, and a brother of Yashodhara, became a disciple, he cherished the hope of attaining the same distinctions and honors as Gautama Siddhartha. His ambitions being disappointed he conceived in his heart a jealous hatred, and, attempting to excel the Perfect One in virtue he found fault with his regulations and reproved them as too lenient.

Dēvadatta went to Rājagṛīha and gained the ear of Ajātashatru, the son of king Bimbisāra. And Ajatashatru built a new vihāra for Dēvadatta and founded a sect whose disciples were pledged to severe rules and self-mortification.

Soon afterwards the Blessed One himself came to Rājagṛīha and stayed at the Venuvana vihāra. Devadatta called on the Blessed One, requesting him to sanction his rules of greater stringency, in which

a greater holiness might be procured. "The body," he said, "consists of its thirty two parts and has no divine attributes. It is conceived in sin and born in corruption. Its attributes are liability to pain and the dissolution of what is impermanent. It is the receptacle of karma which is the curse of our former existences, it is the dwelling place of sin and diseases and its organs constantly discharge disgusting secretions. Its end is death and its goal the charnel house. Such being the condition of the body it behooves us to treat it as a carcass full of abomination and to clothe it in such rags only as have been gathered in cemeteries or upon dung hills."

The Blessed One said "Truly, the body is full of impurity and its end is the charnel house, for it is impermanent and destined to be dissolved into its elements. But being the receptacle of karma, it lies in your power to make it a vessel of truth and not of sin. It is not good to indulge in the pleasures of the body, but neither is it good to neglect our bodily needs and to heap filth upon impurities. The lamp that is not cleansed and not filled with oil will be extinguished and a body that is unkempt, unwashed, and weakened by penance will not be a fit receptacle for the light of truth. Your rules will not lead the disciples on the middle path which I have taught. Certainly, no one can be prevented from keeping more stringent rules if he sees fit to do so, but they should not be imposed upon any one, for they are unnecessary."

Thus the Tathagata refused Devadatta's proposal, and Devadatta left Buddha and went into the vihara speaking evil of the Lord's path of salvation as too lenient and altogether insufficient.

When the Blessed One heard of Devadatta's in-

trigues, he said "Amongst men there is no one who is not blamed. People blame him who sits silent and him who speaks, they also blame the man who preaches the middle path."

Dēvadatta instigated Ajātashatru to plot against his father Bimbisāra, the king, to make himself king in the latter's place, and Bimbisāra died leaving the kingdom of Magadha to his son Ajātashatru.

The new king listened to the evil advice of Dēvadatta, and he gave orders to take the life of the Tathāgata. However, the murderers sent out to kill the Lord could not perform their wicked deed, and became converted as soon as they saw him and listened to his preaching. The rock hurled down from a precipice upon the great Master split in twain, and both pieces passed by without doing him harm. The wild elephant let loose to destroy the Lord, became gentle in his presence, and Ajātashatru, suffering greatly from the pangs of his conscience, went to the Blessed One and sought peace in his distress.

The Blessed One received Ajātashatru kindly and taught him the way of salvation, but Dēvadatta still tried to become the founder of a religious school of his own.

Dēvadatta did not succeed in his plans and having been abandoned by many of his disciples, he fell sick, and he repented. He entreated those who had remained with him to carry his litter to Buddha, saying "Take me, children, take me to him, though I have done evil to him, I am his brother in law. For the sake of our relationship Buddha will save me." And they obeyed, although reluctantly.

And Dēvadatta in his impatience to see the Blessed One rose from his litter while his carriers were wash-

ing their hands. But his feet burned under him, he sank to the ground, and having repeated the praise of Buddha died.

XLI THE GOAL.

And the Blessed One addressed the bhikshus.

"It is through not understanding the four noble truths, O bhikshus, that we had to wander so long in the weary path of samsara, both you and I.

"Through contact the soul is born from sensation, and is reborn by a reproduction of its form. Starting from the simplest forms of life, it rises and falls according to deeds, but the aspirations of a Bodhisattva pursue the straight path of wisdom and righteousness until they reach perfect enlightenment in the Buddha.

"All creatures are what they are through the karma of their deeds done in former and in present existences.

"The rational nature of man is the spark of enlightenment which, however, once procured will remain a lasting possession. But new births are required to insure an ascent to the summit of existence, where the unmeasurable light of moral comprehension is gained which is the source of all righteousness.

"Having attained this higher birth I have found the truth and taught you the noble path that leads to the glad city of peace.

"I have shown you the way to the Lake of Ambrosia, which washes away sinful desire.

"I have given you the restful drink called the potion of truth, and he who drinks it becomes free from all torment, passion and misery.

"The very gods envy the bliss of him who I am.

caped from the floods of passion and climbed the shores of Nirvana. His heart is cleansed from all defilement and free from all illusion

'He is like unto the lotus which grows in the water yet not a drop of water adheres to its petals'

"The man who walks in the noble path lives in the world, and yet his heart is not defiled by worldly desires"

"As a mother, even at the risk of her own life, protects her son, her only son so he cultivates good will without measure among all beings"

"Let a man remain steadfastly in this state of mind, whether he is standing or walking, awake or asleep, suffering from sickness, or enjoying good health, living or dying for this state of heart is the best in the world."

He who does not see the four noble truths has still a long path to traverse by repeated births through the desert of ignorance with its mirages of illusion and through the morasses of sin

"But now they are grasped the cause of further migrations and aberrations is removed. The goal is reached. The craving of selfishness is destroyed and the truth is attained"

"This is true deliverance, this is salvation, this is heaven and the bliss of a life immortal"

XLII MIRACLES FORBIDDEN

Jyotishka, the son of Subhadra was a householder living in Rajagriha. Having received a precious bowl of sandal wood decorated with jewels he erected a long pole before his house and put the bowl on its top with this legend. 'Should a shrimana take this bowl down

without using a ladder or a stick with a hook, but by magic power, he shall receive whatever he desires

And the people came to the Blessed One, full of wonder and their mouths overflowing with praise, saying "Great is the Tathāgata. His disciples perform miracles. Kāshyapa, the disciple of Buddha saw the bowl on Jyotisha's pole, and, stretching out his hand he took it down, carrying it away in triumph to the vihāra."

When the Blessed One heard what had happened he went to Kāshyapa, and, breaking the bowl to pieces forbade his disciples to perform miracles of any kind.

Soon after this it happened that in one of the rainy seasons many bhikshus were staying in the Vṛipi territory during a famine. And one of the bhikshus proposed to his brethren that they should praise one another to the householders of the village, saying "This bhikshu is a saint, he has seen celestial visions, and that bhikshu possesses supernatural gifts, he can work miracles." And the villagers said "It is lucky, very lucky for us that such saints are spending the rainy season with us." And they gave willingly and abundantly and the bhikshus prospered and did not suffer from the famine.

When the Blessed One heard it, he told Anānda to call the bhikshus together, and he asked them "Tell me, O bhikshus, when does a bhikshu cease to be a bhikshu?"

And Śāriputra replied

"An āśaṅkha disciple must not commit any unchaste act. The disciple who commits an unchaste act is no longer a disciple of the Śākyamuni."

"But, also, an āśaṅkha disciple must not take except what has been given him. The disciple who takes to

it so little as a penny's worth, is no longer a disciple of the Shâkyamuni.

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"And lastly, an ordained disciple must not knowingly and malignantly deprive any harmless creature of life, not even an earth worm or an ant. The disciple who knowingly and malignantly deprives any harmless creature of its life is no longer a disciple of the Shâkyamuni."

"These are the three great prohibitions."

And the Blessed One addressed the bhikshus and said

"There is another great prohibition which I proclaim to you."

"An ordained disciple must not boast of any superhuman perfection. The disciple who with evil intent and from covetousness boasts of a superhuman perfection, be it celestial visions or miracles, is no longer a disciple of the Shâkyamuni."

"I forbid you, O bhikshus, to employ any spells or supplications, for they are useless, since the law of karma governs all things. He who attempts to perform miracles has not understood the doctrine of the Tathâgata."

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XLIII THE VANITY OF WORLDLINESS

There was a poet by the name of Che who had acquired the spotless eye of truth, and he believed in Buddha, whose doctrine gave him peace of mind and comfort in the hour of affliction.

And it happened that an epidemic swept over the country in which he lived, so that many died, and the people were terrified. Some of them trembled with

fright and in anticipation of their fate were smitten with all the horrors of death before they died, while others began to be merry, shouting loudly, "Let us enjoy ourselves to day, for we know not whether to-morrow we shall live", yet was their laughter no genuine gladness, but a mere pretence and affectation

Among all these worldly men and women trembling with anxiety, the Buddhist poet lived in the time of the pestilence as usual, calm and undisturbed, helping wherever he could and ministering unto the sick, soothing their pains by medicine and religious consolation

And a man came to him and said

"My heart is nervous and excited, for I see people die. I am not anxious about others, but I tremble because of myself. Help me, cure me of my fear."

The poet replied "There is help for him who has compassion on others, but there is no help for thee so long as thou clingest to thine own self alone. Hard times try the souls of men and teach them righteousness and charity. Canst thou witness these sad sights around thee and still be filled with selfishness? Canst thou see thy brothers, sisters, and friends suffer, yet not forget the petty cravings and lust of thy own heart?"

Observing the desolation in the soul of the pleasure-seeking man, the Buddhist poet composed this song and taught it to the brethren in the vihāra

Unless you take refuge in Buddha and find rest in Nirvana
 I verily say—desolation and vanity
 To see the world as mine and to enjoy life is empty
 The world including man is but like a phantom and the home of
 Heaven is as a mirage

The world seeking pleasures fatteneth himself like a caged fowl
 But the world is as a fly up to the sun like the wild crane
 The fowl in the cage has food but we can be boiled in the pot

No provisions are given to the wild crane but the heavens and the earth are his

The poet said "The times are hard and teach the people a lesson, yet do they not heed it" And he composed another poem on the vanity of worldliness

It is good to reform and it is good to exhort people to reform
The things of the world will be all swept away
Let others be busy and buried with care
My mind all un vexed shall be pure

After pleasures they hanker and find no satisfaction
Riches they covet and can never have enough
They are like unto puppets held up by a string
When the string breaks they come down with a shock

In the domain of death there are neither great nor small
Neither gold nor silver is used nor precious jewels
No distinction is made between the high and the low
And daily the dead are buried beneath the fragrant sod

Look at the sun setting behind the western hills
You lie down to rest but soon the cock will announce morn
Reform to-day and do not wait until it be too late
Do not say it is early for the time quickly passes by

It is good to reform and it is good to exhort people to reform
It is good to lead a righteous life and take refuge in Buddha's name
Your talents may reach to the skies your wealth may be untold—
But all is in vain unless you attain the peace of Nirvâna

XLIV SECRECY AND PUBLICITY

Buddha said "Three things, O disciples, secrecy is characteristic of love affairs priestly wisdom and all aberrations from the path of truth

"Women who are in love, O disciples, seek secrecy and shun publicity, priests who claim to be in possession of special revelations, O disciples, seek secrecy

and shun publicity, all those who stray from the path of truth, O disciples, seek secrecy and shun publicity ²

“Three things, O disciples, shine before the world and cannot be hidden. What are the three? ³

“The moon, O disciples, illuminates the world and cannot be hidden, the sun, O disciples, illuminates the world and cannot be hidden, and the truth proclaimed by the Tathagata illuminates the world and cannot be hidden. These three things O disciples, illuminate the world and cannot be hidden. There is no secrecy about them.” ⁴

XLV THE ANNIHILATION OF SUFFERING

And Buddha said “What, my friends, is evil? ¹

“Killing, my friends, is evil, stealing is evil, yielding to sexual passion is evil, lying is evil, slandering is evil, abuse is evil, gossip is evil, envy is evil, hatred is evil, to cling to false doctrine is evil, all these things, my friends, are evil ²

“And what, my friends, is the root of evil? ³

“Desire is the root of evil, hatred is the root of evil, illusion is the root of evil, these things are the root of evil ⁴

“What, however, is good?

“Abstaining from theft is good, abstaining from sensuality is good, abstaining from falsehood is good, abstaining from slander is good, suppression of unkindness is good, abandoning gossip is good, letting go all envy is good, dismissing hatred is good, obedience to the truth is good, all these things are good ⁵

“And what, my friends, is the root of the good? ⁶

“Freedom from desire is the root of the good, freedom from hatred and freedom from illusion, these things, my friends, are the root of the good ⁷

"What, however, O brethren, is suffering? What is the origin of suffering? What is the annihilation of suffering?"⁹

"Birth is suffering, old age is suffering, disease is suffering, death is suffering, sorrow and misery are suffering, affliction and despair are suffering, to be united with loathsome things is suffering, the loss of that which we love and the failure in attaining that which is longed for are suffering, all these things, O brethren, are suffering"¹⁰

"And what, O brethren, is the origin of suffering?"¹¹

"It is lust, passion, and the thirst for existence that yearns for pleasure everywhere, leading to a continual rebirth! It is sensuality, desire, selfishness, all these things, O brethren, are the origin of suffering"¹²

"And what is the annihilation of suffering?"¹³

"The radical and total annihilation of this thirst and the abandonment, the liberation, the deliverance from passion, that, O brethren, is the annihilation of suffering"¹⁴

"And what, O brethren, is the path that leads to the annihilation of suffering?"¹⁵

"It is the holy eightfold path that leads to the annihilation of suffering, which consists of, right views, right decision, right speech, right action, right living, right struggling, right thoughts, and right meditation."¹⁶

"In so far, O friends, as a noble youth thus recognises suffering and the origin of suffering, as he recognises the annihilation of suffering, and the path that leads to the annihilation of suffering, radically forsaking passion, subduing wrath annihilating the vain conceit of the "I am," leaving ignorance, and attaining to enlightenment, he will make an end of all suffering even in this life."¹⁷

XLVI AVOIDING THE TEN EVILS

Buddha said "All acts of living creatures become bad by ten things, and by avoiding the ten things they become good. There are three evils of the body, four evils of the tongue, and three evils of the mind" ¹

"The evils of the body are, murder, theft, and adultery, of the tongue, lying slander, abuse, and idle talk, of the mind, covetousness, hatred, and error" ²

"I teach you to avoid the ten evils" ³

"I Kill not, but have regard for life" ⁴

"II Steal not, neither do ye rob, but help every body to be master of the fruits of his labor" ⁵

"III Abstain from impurity, and lead a life of chastity" ⁶

"IV Lie not, but be truthful. Speak the truth with discretion fearlessly and in a loving heart" ⁷

"V Invent not evil reports, neither do ye repeat them. Carp not, but look for the good sides of your fellow beings, so that you may with sincerity defend them against their enemies" ⁸

"VI Swear not, but speak decently and with dignity" ⁹

"VII Waste not the time with gossip, but speak to the purpose or keep silence" ¹⁰

"VIII Covet not, nor envy, but rejoice at the fortunes of other people" ¹¹

"IX. Cleanse your heart of malice and cherish no hatred, not even against your enemies, but embrace all living beings with kindness" ¹²

"X. Free your mind of ignorance and be anxious to learn the truth, especially in the one thing that needs it, lest you fall a prey either to scepticism or to

errors. Scepticism will make you indifferent and errors will lead you astray so that you shall not find the noble path that leads to life eternal "

15

XLVII THE PREACHER'S MISSION

And the Blessed One said to his disciples

"When I have passed away and can no longer address you and edify your minds with religious discourse, select from among you men of good family and education to preach the truth in my stead. And let these men be invested with the robes of the Tathagata and let them enter into the abode of the Tathagata, and occupy the pulpit of the Tathagata

" The robe of the Tathagata is sublime forbearance and patience. The abode of the Tathagata is charity and love of all beings. The pulpit of the Tathagata is the comprehension of the good law in its abstract meaning as well as in its particular application

" The preacher must propound the truth with unshaking mind. He must have the power of persuasion rooted in virtue and in strict fidelity to his words

" The preacher must keep in his proper sphere and be steady in his course. He must not flatter his vanities in seeking the company of the great. Nor must he keep company with persons who are frivolous and immoral. When in temptation, he should constantly think of Buddha as he will conquer

" All who come to hear the doctrine, the preacher must receive with benevolence and instruct them the way to salvation

" The preacher must not be prone to carp or censure, but rather keep teachers refreshed and do not let them be known. He must not meddle by name

other disciples to vituperate them and reproach their demeanor

“Clad in a clean robe, dyed with good color, with appropriate undergarments, he must ascend the pulpit with a mind free from blame and at peace with the whole world

“He must not take delight in quarrelous disputations or engage in controversies so as to show the superiority of his talents, but be calm and composed”

“No hostile feelings shall reside in his heart, and he must never abandon the disposition of charity toward all beings. His sole aim must be that all beings become Buddhas”

“Let the preacher apply himself with zeal to his work, and the Tathāgata will show to him the body of the holy law in its transcendent glory. He shall be honored as one whom the Tathāgata has blessed. The Tathāgata blesses the preacher and also those who reverently listen to him and joyfully accept the doctrine”

“All those who receive the truth will find perfect enlightenment. And, verily, such is the power of the doctrine that even by the reading of a single stanza, or by reciting, copying, and keeping in mind a single sentence of the good law, persons may be converted to the truth and enter the path of righteousness which leads to deliverance from evil”

“Creatures that are swayed by impure passions, when they listen to the voice, will be purified. The ignorant who are infatuated with the follies of the world will, when pondering on the profundity of the doctrine, acquire wisdom. Those who act under the impulse of hatred will, when taking refuge in Buddha, be filled with good will and love”

"A preacher must be full of energy and cheerful hope, never tiring and never despairing of final success" 14

"A preacher must be like a man who in quest of water digs a well in an arid tract of land. So long as he sees that the sand is dry and white, he knows that the water is still far off. But let him not be troubled or give up the task as hopeless. The work of removing the dry sand must be done so that he can dig down deeper into the ground. And often the deeper he has to dig, the cooler and purer and more refreshing will the water be" 15

"When after some time of digging he sees that the sand becomes moist, he accepts it as a foretoken that the water is near" 16

"So long as the people do not listen to the words of truth the preacher knows that he has to dig deeper into their hearts, but when they begin to heed his words he apprehends that they will soon attain enlightenment" 17

"Into your hands O ye men of good family and education who take the vow of preaching the words of the Tathāgata the Blessed One transfers, intrusts and commands the good law of truth" 18

"Receive the good law of truth keep it, read and re-read it, fathom it promulgate it and preach it to all beings in all the quarters of the universe" 19

"The Tathāgata is not avaricious nor narrow minded and he is willing to impart the perfect Buddha knowledge unto all who are ready and willing to receive it. Be ye like unto him. Imitate him and follow his example in bounteously giving showing and be showing the truth" 20

"Gather round you hearers who love to listen to

the benign and comforting words of the law, rouse the unbelievers to accept the truth and fill them with delight and joy Quicken them, edify them, and lift them higher and higher until they see the truth face to face in all its splendor and infinite glory ”

When the Blessed One had thus spoken, the ²² disciples said

“O thou who rejoicest in kindness having its source in compassion, thou great cloud of good qualities and of benevolent mind, thou quenchest the fire that vexeth living beings thou pourest out nectar, the rain ²³ of the law !

“We shall do, O Lord what the Tathâgata commands We shall fulfil his behest, the Lord shall find us obedient to his words ”

And this vow of the disciples resounded through the universe, and like an echo it came back from all the Bôdhisattvas who are to be and will come to preach the good law of Truth to future generations ²⁵

And the Blessed One said “The Tathâgata ¹⁵ is like unto a powerful king who rules his kingdom with righteousness, but being attacked by envious enemies goes out to wage war against his foes When the king sees his soldiers fighting he is delighted with their gallantry and will bestow upon them donations of all kinds Ye are the soldiers of the Tathâgata, while Mara, the Evil One, is the enemy who must be conquered And the Tathâgata will give to his soldiers the city of Nirvâna, the great capital of the good law And when the enemy is overcome, the Dharma râja the great king of truth, will bestow upon all his disciples the most precious crown jewel which brings perfect enlightenment, supreme wisdom, and undisturbed peace ”

BUDDHA, THE TEACHER.

XLVIII THE DHARMAPADA

THIS is the Dharmapada, the path of religion pursued by those who are Buddha's followers
1
All that we are is the result of what we have thought
it is founded on our thoughts, it is made up of our
thoughts
2

By oneself evil is done, by oneself one suffers; by
oneself evil is left undone, by oneself one is purified
Purity and impurity belong to oneself, no one can
purify another
3

You yourself must make an effort The Tathâgatas
are only preachers The thoughtful who enter the way
are freed from the bondage of Mâra
4

He who does not rouse himself when it is time to
rise, who, though young and strong, is full of sloth,
whose will and thoughts are weak, that lazy and idle
man will never find the way to enlightenment
5

If a man hold himself dear, let him watch himself
carefully, the truth guards him who guards his self
6

If a man makes himself as he teaches others to be,
then, being himself subdued, he may subdue others,
one's own self is indeed difficult to subdue
7

If one man conquers in battle a thousand times a
thousand men, and if another conquer himself, he is
the greatest of conquerors.
8

It is the habit of fools, be they laymen or members of the clergy, to think, "this is done by me. May others be subject to me. In this or that transaction a prominent part should be played by me." Fools do not care for the duty to be performed or the aim to be reached, but think of their self alone. Everything is but a pedestal of their vanity.

Bad deeds and deeds hurtful to ourselves, are easy to do, what is beneficial and good, that is very difficult to do.

If anything is to be done, let a man do it, let him attack it vigorously!

Before long, alas! this body will be on the earth, despised, without understanding, like a useless log, yet our thoughts will endure. They will be thought again, and will produce action. Good thoughts will produce good actions and bad thoughts will produce bad actions.

Earnestness is the path of immortality, thoughtlessness the path of death. Those who are in earnest do not die, those who are thoughtless are as if dead already.

Those who imagine truth in untruth, and see untruth in truth, never arrive at truth, but follow vain desires. They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires.

As rain breaks through an ill thatched house, passion will break through an unreflecting mind. As rain does not break through a well thatched house, passion will not break through a well reflecting mind.

Well makers lead the water wherever they like, fletchers bend the arrow, carpenters bend a log of wood, wise people fashion themselves, wise people falter not amidst blame and praise. Having listened

to the law, they become serene, like a deep, smooth, and still lake

16

If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the carriage

17

An evil deed is better left undone for a man will repent of it afterwards, a good deed is better done for having done, ~~at~~ one will not repent

18

If a man commits a sin let him not do it again, let him not delight in sin, pain is the outcome of evil. If a man does what is good, let him do it again, let him delight in it, happiness is the outcome of good

19

Let no man think lightly of evil, saying in his heart, 'It will not come nigh unto me. As by the falling of water drops a water pot is filled so the fool becomes full of evil, though he gather it little by little

20

Let no man think lightly of good saying in his heart, 'It will not come nigh unto me. As by the falling of water drops a water pot is filled, so the wise man becomes full of good, though he gather it little by little

21

He who lives for pleasure only, his senses uncontrolled, immoderate in his food, idle, and weak, him Mara, the tempter, will certainly overthrow, as the wind throws down a weak tree. He who lives without looking for pleasures his senses well controlled, moderate in his food, faithful and strong, him Mara will certainly not overthrow, any more than the wind throws down a rocky mountain

22

The fool who knows his foolishness is wise at least so far. But a fool who thinks himself wise he is a fool indeed

23

To the sinful man sin appears sweet as honey, he looks upon it as pleasant so long as it bears no fruit, but when its fruit ripens, then he looks upon it as sin

And so the good man looks upon the goodness of the dharma as a burden and an evil so long as it bears no fruit, but when its fruit ripens, then he sees its goodness

A hater may do great harm to a hater, or an enemy to an enemy, but a wrongly directed mind will do greater mischief unto himself. A mother, a father, or any other relative will do much good, but a well directed mind will do greater service unto himself

He whose wickedness is very great brings himself down to that state where his enemy wishes him to be. He himself is his greatest enemy. Thus a creeper destroys the life of a tree on which it finds support

Do not direct thy thought to what gives pleasure, that thou mayest not cry out when burning, "This is pain." The wicked man burns by his own deeds, as if burnt by fire

Pleasures destroy the foolish, the foolish man by his thirst for pleasures destroys himself as if he were his own enemy. The fields are damaged by hurricanes and weeds, mankind is damaged by passion, by hatred by vanity, and by lust

Let no man ever take into consideration whether a thing is pleasant or unpleasant. The love of pleasure begets grief and the dread of pain causes fear, he who is free from the love of pleasure and the dread of pain knows neither grief nor fear

He who gives himself to vanity, and does not give himself to meditation, forgetting the real aim of life and grasping at pleasure, will in time envy him who has exerted himself in meditation

The fault of others is easily perceived, but that of oneself is difficult to perceive. A man winnows his

neighbor's faults like chaff, but his own faults he hides,
as a cheat hides the false die from the gamblers.

If a man looks after the faults of others, ²¹ is APR
ways inclined to take offence, his own passions
grow, and he is far from the destruction of passions ²²

Not about the perversities of others, not about their
sins of commission or omission but about his own mis-
deeds and negligences alone should a sage be wor-
ried ²³

Good people shine from afar, like the snowy moun-
tains, bad people are not seen, like arrows shot by
night ²⁴

If a man by causing pain to others, wishes to ob-
tain pleasure for himself, he, entangled in the bonds of
selfishness, will never be free from hatred ²⁵

Let a man overcome anger by love, let him over-
come evil by good, let him overcome the greedy by
liberality, the liar by truth! ²⁶

For hatred does not cease by hatred at any time,
hatred ceases by love, this is an old rule ²⁷

Speak the truth, do not yield to anger, give, if
thou art asked by these three steps thou wilt become
divine ²⁸

Let a wise man blow off the impurities of his self,
as a smith blows off the impurities of silver, one by
one, little by little, and from time to time ²⁹

Lead others, not by violence, but by law and
equity ³⁰

He who possesses virtue and intelligence, who is
just, speaks the truth and does what is his own busi-
ness, him the world will hold dear ³¹

As the bee collects nectar and departs without in-
juring the flower, or its color or scent, so let a sage
dwell in the village ³²

If a traveller does not meet with one who is his better, or his equal, let him firmly keep to his solitary journey, there is no companionship with a fool

Long is the night to him who is awake, long is a mile to him who is tired, long is life to the foolish who do not know the true religion

Better than living a hundred years, not seeing the highest religion, is one day in the life of a man who sees the highest religion

Some form their dharma arbitrarily and fabricate it artificially, they advance complex speculations and imagine that good results are attainable only by the acceptance of their theories, yet the truth is but one, there are not many different truths in the world. Having reflected on the various theories, we have gone into the yoke with him who has shaken off all sin. But shall we be able to proceed together with him?

The best of ways is the eightfold. This is the way, there is no other that leads to the purifying of intelligence. Go on this way! Everything else is the deceit of Mâra, the tempter. If you go on this way, you will make an end of pain! Says the Tathâgata, The way was preached by me, when I had understood the removal of the thorn in the flesh

Not only by discipline and vows, not only by much learning, do I earn the happiness of release which no worldling can know. Bhikshu, be not confident as long as thou hast not attained the extinction of thirst. The extinction of sinful desire is the highest religion

The gift of religion exceeds all gifts, the sweetness of religion exceeds all sweetness, the delight in religion exceeds all delights, the extinction of thirst overcomes all pain

Few are there among men who cross the river and

reach the goal. The great multitudes are running up and down the shore, but there is no suffering for him who has finished his journey ⁶⁰

As the lily will grow full of sweet perfume and delight upon a heap of rubbish, thus the disciple of the truly enlightened Buddha shines forth by his wisdom among those who are like rubbish among the people that walk in darkness ⁶¹

Let us live happily then not hating those who hate us ¹ among men who hate us let us dwell free from hatred! ⁶²

Let us live happily then, free from all ailments among the ailing ¹ among men who are ailing let us dwell free from ailments! ⁶³

Let us live happily, then free from greed among the greedy! among men who are greedy let us dwell free from greed! ⁶⁴

The sun is bright by day, the moon shines by night, the warrior is bright in his armor thinkers are bright in their meditation but among all the brightest with splendor day and night is Buddha, the Awakened the Holy, the Blessed ⁶⁵

XLIX THE TWO BRAHMANS

At one time when the Blessed One was journeying through Kôsala he came to the Brahman village which is called Manasakrita. There he stayed in a mango grove ¹

And two young Brahmans came to him who were of different schools. One was named Vasishtha and the other Bharadvaja. And Vasishtha said to the Blessed One ²

We have a dispute as to the true path I say the

straight path which leads unto a union with Brahma is that which has been announced by the Brahman Paushkarasadi, while my friend says the straight path which leads unto a union with Brahma is that which has been announced by the Brahman Târukshya.

"Now, regarding your high reputation, O shramaṇa, and knowing that you are called the Enlightened One, the teacher of men and gods, the Blessed Buddha, we have come to ask you, are all these paths saving paths? There are many roads all around our village, and all lead to Manasâkrita. Is it just so with the paths of the Brahmans? Are all paths saving paths?"

And the Blessed One proposed these questions to the two Brahmans. "Do you think that all paths are right?"

Both answered and said "Yes, Gautama, we think so."

"But tell me," continued Buddha, "has any one of the Brahmans, versed in the Vêdas, seen Brahma face to face?"

"No, Sir!" was the reply

"But, then," said the Blessed One, "has any teacher of the Brahmans, versed in the Vêdas, seen Brahma face to face?"

The two Brahmans said "No, Sir."

"But, then," said the Blessed One, "has any one of the authors of the Vêdas seen Brahma face to face?"

Again the two Brahmans denied the question, and the Blessed One proposed an illustration, he said "

"It is as if a man should make a staircase in the place where four roads cross, to mount up into a min-

ster. And people should ask him, 'Where, good

friend, is this mansion, to mount up into which you are making this staircase, do you know whether it is in the east, or in the south, or in the west, or in the north? Whether it is high, or low, or of medium size?" And when so asked he should answer, 'I know it not.' And people should say to him, 'But, then, good friend, you are making a staircase to mount up into something—taking it for a mansion—which all the while you know not, neither have you seen it.' And when so asked he should answer, 'That is exactly what I do.' What would you think of him? Would you not say that the talk of that man was foolish talk?"

"In sooth, Gautama," said the two Brahmans, "it would be foolish talk!"

The Blessed One continued. "Then the Brahmans should say, 'We show you the way unto a union of what we know not and what we have seen not.' This being the substance of Brahman lore, does it not follow that their task is vain?"

"It does follow," replied Bhâradvâja

Said the Blessed One. "Thus it is impossible that Brahmans versed in the three Vêdas should be able to show the way to a state of union with that which they neither know nor have seen. Just as when a string of blind men are clinging one to the other. Neither can the foremost see, nor can those in the middle see, nor can the hindmost see. Even so, methinks, the talk of the Brahmans versed in the three Vedas is but blind talk, it is ridiculous, consists of mere words, and is a vain and empty thing."

"Now suppose," added the Blessed One, "that a man should come hither to the bank of the river, and, having some business on the other side, should want to cross. Do you suppose that if he were to invoke the

other bank of the river to come over to him on this side, the bank would come on account of his praying?"

"Certainly not, Gautama."

"Yet this is the way of the Brahmans. They omit the practice of those qualities which really make a man a Brahman, and say, 'Indra, we call upon you, Sôma, we call upon you, Varuna, we call upon you, Brahma we call upon you.' Verily, it is not possible that these Brahmans, on account of their invocations, prayers, and praises, should after death be united with Brahma."

"Now tell me," continued Buddha, "what do the Brahmans say of Brahma? Is his mind full of lust?"

And when the Brahmans denied the question, Buddha asked "Is Brahma's mind full of malice, sloth, or pride?"

"No, sir!" was the reply

And Buddha went on "But are the Brahmans free of these vices?"

"No, sir!" said Vâsishtha

The Holy One said "The Brahmans cling to the five things leading to worldliness and yield to the temptations of the senses, they are entangled in the five hindrances, lust, malice, sloth, pride, and doubt. How can they be united to that which is most unlike their nature? Therefore the threefold wisdom of the Brahmans is a waterless desert, a pathless jungle, and a hopeless desolation."

When Buddha had thus spoken, one of the Brahmans said "We are told, Gautama, that the Shâkyâmuni knows the path to a union with Brahma."

And the Blessed One said "What do you think, O Brahmans, of a man born and brought up in Mana-

sâkrita? Would he be in doubt about the directest way
from this spot to Manasâkrita? 28

"Certainly not, Gautama" 29

"Thus," replied Buddha, "the Tathâgata knows
the straight path that leads to a union with Brahma
He knows it as one who has entered the world of
Brahma and has been born in it. There can be no
doubt in him" 30

And the two young Brahmans said "If you know
the way show it to us" 31

And Buddha said 32

"The Tathagata sees the universe face to face and
understands its nature. He proclaims the truth both
in its letter and in its spirit, and his doctrine is lovely
in its origin, lovely in its progress, lovely in its con-
summation. The Tathâgata reveals the higher life in
its purity and perfection" 33

"The Tathagata lets his mind pervade the four
quarters of the world with thoughts of love. And thus
the whole wide world above below, around and every-
where will continue to be filled with love far reaching
grown great, and beyond measure" 34

"Just as a mighty trumpeter makes himself heard
—and that without difficulty—in all the four quarters
of the earth, even so is the coming of the Tathâgata
there is not one living creature that the Tathâgata
passes by or leaves aside, but regards them all with
mind set free, and deep felt love" 35

And this is the sign that a man follows the right
path. Uprightness is his delight and he sees danger
in the least of those things which he should avoid. He
trains himself in the commands of morality, he encom-
passeth himself with holiness in word and deed, he
sustains life by means that are quite pure, good is his

conduct, guarded is the door of his senses, mindful and self possessed, he is altogether happy

“He who walks in the eightfold noble path with unswerving determination is sure to reach Nirvâna. The Tathâgata anxiously watches over his children and with loving care helps them to see the light

“When a hen has eight or ten or twelve eggs, over which she has properly brooded, the wish arises in her heart, ‘O would that my little chickens should break open the egg shell with their claws, or with their beaks, and come forth into the light in safety!’ yet all the while those little chickens are sure to break the egg shell and will come forth into the light in safety. Even so, a brother who with firm determination walks in the noble path is sure to come forth into the light, sure to reach up to the higher wisdom, sure to attain to the highest bliss of enlightenment”

L GUARD THE SIX QUARTERS

While the Blessed One was staying at the bamboo grove near Râjagriha, he once met on his way Srigâla, a householder, who, clasping his hands, turned to the four quarters of the world, to the zenith above, and to the nadir below. And the Blessed One, knowing that this was done according to the traditional religious superstition to avert evil, asked Srigâla. “Why are you performing these strange ceremonies?”

And Srigâla in reply said “Do you think it strange that I protect my home against the influences of demons? I know thou wouldest fain tell me, O Gautama Shâkyamuni, whom people call the Tathâgata and the Blessed Buddha, that incantations are of no avail and possess no saving power. But listen to me and know,

that in performing this rite I honor, reverence, and keep sacred the words of my father'

Then the Tathāgata said

"You do well, O Srigala, to honor, reverence, and keep sacred the words of your father, and it is your duty to protect your home your wife, your children, and the children of your children against the hurtful influences of evil spirits. I find no fault with the performance of your father's rite. But I find that you do not understand the ceremony. Let the Tathāgata, who is now speaking to you as a spiritual father and loves you not less than did your parents, explain to you the meaning of the six directions."

"To guard your home by mysterious ceremonies is not sufficient, you must guard it by good deeds. Turn to your parents in the East, to your teachers in the South to your wife and children in the West, to your friends in the North, and regulate the zenith of your religious relations above you, and the nadir of your servants below you."

"Such is the religion your father wants you to have, and the performance of the ceremony shall remind you of your duties."

And Srigala looked up to the Blessed One with reverence as to his father and said "Truly, Gautama thou art Buddha, the Blessed One, the holy teacher I never knew what I was doing, but now I know. Thou hast revealed to me the truth that was hidden as one who brings a lamp into the darkness. I take my refuge in the Enlightened Teacher, in the truth that enlightens and in the community of brethren who have found the truth."

LI SIMHA'S QUESTION CONCERNING ANNIHILATION

At that time many distinguished citizens were sitting together assembled in the town hall and spoke in many ways in praise of the Buddha, of the Dharma, and of the Sangha. Simha, the general in chief, a disciple of the Nirgrantha sect, was sitting among them. And Simha thought "Truly, the Blessed One must be Buddha, the Holy One. I will go and visit him."

Then Simha, the general, went to the place where the Nirgrantha chief, Jnyataputra, was, and having approached him, he said "I wish, Lord, to visit the shramana Gautama."

Jnyataputra said "Why should you, Simha, who believe in the result of actions according to their moral merit, go to visit the shramana Gautama, who denies the result of actions? The shramana Gautama, O Simha, denies the result of actions, he teaches the doctrine of non action, and in this doctrine he trains his disciples."

Then the desire to go and visit the Blessed One, which had arisen in Simha, the general, abated.

Hearing again the praise of the Buddha, of the Dharma, and of the Sangha, Simha asked the Nirgrantha chief a second time, and again Jnyataputra persuaded him not to go.

When a third time the general heard some men of distinction extol the merits of the Buddha, the Dharma, and the Sangha, the general thought "Truly the shramana Gautama must be the Holy Buddha. What are the Nirgranthas to me, whether they give their con-

sent or not? I shall go without asking their permission to visit him, the Blessed One, the Holy Buddha" 6

And Simha, the general, said to the Blessed One "I have heard, Lord, that the shramana Gautama denies the result of actions, he teaches the doctrine of non action, saying that the actions of sentient beings do not receive their reward, for he teaches annihilation and the contemptibleness of all things, and in this doctrine he trains his disciples Do you teach the doing away of the soul and the burning away of man's being? Pray tell me, Lord, do those who speak thus say the truth, or do they bear false witness against the Blessed One, passing off a spurious dharma as your dharma?" 7

The Blessed One said 8

"There is a way, Simha, in which one who says so is speaking truly of me, on the other hand, Simha, there is a way in which one who says the opposite is speaking truly of me, too Listen and I will tell you" 9

"I teach, Simha, the not doing of such actions as are unrighteous, either by deed, or by word, or by thought, I teach the not bringing about of all those conditions of heart which are evil and not good. However, I teach, Simha, the doing of such actions as are righteous, by deed, by word and by thought, I teach the bringing about of all those conditions of heart which are good and not evil" 10

"I teach, Simha, that all the conditions of heart which are evil and not good unrighteous actions by deed by word and by thought must be burnt away. He who has freed himself Simha from all those conditions of heart which are evil and not good He who has done this I therefore as a palm tree which is rooted out

full of love and kindness These injunctions are not contradictory, for whosoever must be punished for the crimes which he has committed, suffers his injury not through the ill will of the judge but on account of his evil doing His own acts have brought upon him the injury that the executer of the law inflicts When a magistrate punishes, let him not harbor hatred in his breast, yet a murderer, when put to death, should consider that this is the fruit of his own act As soon as he will understand that the punishment will purify his soul he will no longer lament his fate but rejoice at it

And the Blessed One continued "The Tathāgata teaches that all warfare in which man tries to slay his brother is lamentable, but he does not teach that those who go to war in a righteous cause after having exhausted all means to preserve the peace are blame worthy He must be blamed who is the cause of war

"The Tathāgata teaches a complete surrender of self but he does not teach a surrender of anything to those powers that are evil, be they men or gods or the elements of nature Struggle must be, for all life is a struggle of some kind But he that struggles should look to it lest he struggle in the interest of self against truth and righteousness.

"He who struggles in the interest of self so that he himself may be great or powerful or rich or famous will have no reward but he who struggles for righteousness and truth will have great reward for even his defeat will be a victory

"Self is not a fit vessel to receive any great success, so fit is small and little and its contents will soon be spent for the benefit and perhaps also for the curse, of others

"Truth however, is large enough to receive the

yearnings and aspirations of all selves, and when the selves break like soap bubbles, their contents will be preserved and in the truth they will lead a life ever lasting

“ He who goeth to battle, O Simha, even though it be in a righteous cause, must be prepared to be slain by his enemies for that is the destiny of warriors, and should his fate overtake him he has no reason for complaint

“ But he who is victorious should remember the instability of earthly things. His success may be great, but be it ever so great the wheel of life may turn again and bring him down into the dust

“ However if he moderates himself and, extinguishing all hatred in his heart lifts his down trodden adversary up and says to him, ‘ come now and make peace and let us be brothers,’ he will gain a victory that is not a transient success, for its fruits will remain forever

“ Great is a successful general, O Simha, but he who has conquered self is the greater victor

“ The doctrine of the conquest of self, O Simha, is not taught to destroy the souls of men, but to preserve them. He who has conquered self is more fit to live, to be successful, and to gain victories than he who is the slave of self

“ He whose mind is free from the illusion of self, will stand and not fall in the battle of life.

“ He whose intentions are righteousness and justice, will meet with no failure, but be successful in his enterprises and his success will endure.

“ He who harbors in his heart love of truth will live and not die, for he has drunk the water of immortality

"Struggle then, O general, courageously, and fight your battles vigorously, but be a soldier of truth and the Tathāgata will bless you "

20

When the Blessed One had spoken thus, Simha, the general, said "Glorious Lord, glorious Lord! Thou hast revealed the truth. Great is the doctrine of the Blessed One. Thou, indeed, art the Buddha the Tathāgata, the Holy One. Thou art the teacher of mankind. Thou shonest us the road of salvation, for this indeed is true deliverance. He who follows thee will not miss the light to enlighten his path. He will find blessedness and peace. I take my refuge, Lord in the Blessed One, and in his doctrine, and in his brotherhood. May the Blessed One receive me from this day forth while my life lasts as a disciple who has taken refuge in him "

21

And the Blessed One said "Consider first, Simha what you are doing. It is becoming that persons of rank like you do nothing without due consideration."

Simha's faith in the Blessed One increased. He replied "Had other teachers, Lord, succeeded in making me their disciple, they would carry around their banners through the whole city of Vaishali, shouting 'Simha, the general has become our disciple! For the second time, Lord, I take my refuge in the Blessed One, and in the Dharma, and in the Sangha. May the Blessed One receive me from this day forth while my life lasts as a disciple who has taken his refuge in him "

22

Said the Blessed One 'For a long time Simha offerings have been given to the Nirgranthas in your house. You should therefore deem it right also in the future to give them food when they come to you on their alms pilgrimage "

23

And Simha's heart was filled with joy. He said
 "I have been told, Lord. 'The shramana Gautama
 says To me alone and to nobody else gifts should
 be given. My pupils alone and the pupils of no one
 else should receive offerings.' But the Blessed One
 exhorts me to give also to the Nirgranthas. Well,
 Lord we shall see what is seasonable. For the third
 time, Lord, I take my refuge in the Blessed One, and
 in his dharma, and in his fraternity" ^{ss}

LII ALL EXISTENCE IS SPIRITUAL •

And there was an officer among the retinue of Simha
 who had heard of the discourse between the Blessed
 One and the general and there was some doubt left
 in his heart

This man came to the Blessed One and said "It
 is said O Lord, that the shramana Gautama denies
 the existence of the soul. Do they who say so speak
 the truth, or do they bear false witness against the
 Blessed One?"

And the Blessed One said "There is a way in
 which those who say so are speaking truly of me, on
 the other hand, there is a way in which those who say
 so do not speak truly of me

"The Tathâgata teaches that there is no self. He
 who says that the soul is his self and that the self is
 the thinker of our thoughts and the actor of our deeds
 teaches a wrong doctrine which leads to confusion and
 darkness

'On the other hand, the Tathâgata teaches that
 there is mind. He who understands by soul mind
 and says that mind exists, teaches the truth which
 leads to clearness and enlightenment'

The officer said "Does, then, the Tathâgata maintain that two things exist? that which we perceive with our senses and that which is mental?"

Said the Blessed One "Verily, I say unto you, your mind is spiritual, but neither is the sense perceived void of spirituality. The eternal verities which dominate the cosmic order are spiritual, and spirit develops through comprehension. The bôdhi changes the irritability of matter into mind and the very clay under our feet can be changed into children of truth."

LIII IDENTITY AND NON IDENTITY

Kûtadanta, the head of the Brahmans in the village of Dânamatî having approached the Blessed One respectfully, greeted him and said "I am told, O shrama man, that thou art Buddha, the Holy One, the All knowing, the Lord of the world. But if thou wert Buddha, wouldest thou not come like a king in all thy glory and power?"

Said the Blessed One "Thy eyes are holden. If the eye of thy mind were undimmed thou couldst see the glory and the power of truth."

Said Kûtadanta "Show me the truth and I shall see it. But thy doctrine is without consistency. If it were consistent, it would stand, but as it is not, it will pass away."

The Blessed One replied "The truth will never pass away."

Kûtadanta said "I am told that thou teachest the law, yet thou tearest down religion. Thy disciples despise rites and abandon immolation; but reverence for the gods can be shown only by sacrifices. The very nature of religion consists in worship and sacrifice."

Said Buddha ' Greater than the immolation of bullocks is the sacrifice of self. He who offers to the gods his sinful desires will see the uselessness of slaug-
tering animals at the altar. Blood has no cleansing power, but the eradication of lust will make the heart pure. Better than worshipping gods is obedience to the laws of righteousness '

' Kutadanta being of a religious disposition, and anxious about the future of his soul, had sacrificed countless victims. Now he saw the folly of atonement by blood. Not yet satisfied, however, with the teaching of the Tathagata, Kütadanta continued " Thou behest, O Master, that the soul is reborn, that it migrates in the evolution of life, and that subject to the law of karma we must reap what we sow. Yet teachest thou the non existence of the soul! Thy disciples praise utter self extinction as the highest bliss of Nirvâna. If I am merely a combination of the samskaras, my existence will cease when I die. If I am merely a compound of sensations and ideas and desires, whither can I go at the dissolution of the body? Where is the infinite bliss of which thy followers speak? It is an empty word and a self-delusion, for nothingness stares me in the face when I consider thy doctrines "

Said the Blessed One

" O Brahman, thou art religious and earnest. Thou art seriously concerned about thy soul. Yet is thy work in vain because thou art lacking in the one thing that is needed

" Only through ignorance and delusion do men indulge in the dream that their souls are separate and self-existent entities.

" Thy heart, O Brahman, is cleaving still to self, thou art anxious about heaven but thou seekest the

pleasures of self in heaven, and thus thou canst not see the bliss of truth and the immortality of truth ¹¹

"Verily I say unto you The Blessed One has not come to teach death, but to teach life, and thou dost not discern the nature of living and dying ¹²

"This body will be dissolved and no amount of sacrifice will save it Therefore, seek thou the life that is of the mind. Where self is, truth cannot be, yet when truth comes self will disappear Therefore, let thy mind rest in the truth, propagate the truth, put thy whole soul in it, and let it spread In the truth thou shalt live forever ¹³

"Self is death and truth is life The cleaving to self is a perpetual dying, while moving in the truth is partaking of Nirvâna which is life everlasting" ¹⁴

Kûtadanta said "Where, O venerable Master, is Nirvâna?" ¹⁵

"Nirvâna is wherever the precepts are obeyed," replied the Blessed One ¹⁶

"Do I understand you right," rejoined the Brahman, "that Nirvâna is not a place and being nowhere it is without reality?" ¹⁷

"You do not understand me right," said the Blessed One, "Now listen and answer these questions Where does the wind dwell?" ¹⁸

"Nowhere," was the reply ¹⁹

Buddha retorted "Then, sir, there is no such thing as wind" ²⁰

Kûtadanta made no reply, and the Blessed One asked again "Answer me, O Brahman, where does wisdom dwell? Is wisdom a locality?" ²¹

"Wisdom has no allotted dwelling place," replied Kûtadanta. ²²

Said the Blessed One "Do you mean to say that

there is no wisdom, no enlightenment, no righteousness, and no salvation, because Nirvâna is not a locality? As a great and mighty wind which passeth over the world in the heat of the day, so the Tathâgata comes to blow over the minds of mankind with the breath of his love, so cool, so sweet, so calm, so delicate, and those tormented by fever assuage their suffering and rejoice at the refreshing breeze "

Said Kutadanta "I feel, O Lord, that thou proclaimest a great doctrine, but I cannot grasp it. For bear with me that I ask again. Tell me, O Lord, if there be no âtman, how can there be immortality? The activity of the mind passeth, and our thoughts are gone when we have done thinking "

Buddha replied "Our thinking is gone, but our thoughts continue. Reasoning ceases, but knowledge remains "

Said Kutadanta 'How is that? Is not reasoning and knowledge the same?'

The Blessed One explained the distinction by an illustration "It is as when a man wants, during the night, to send a letter, and, after having his clerk called, has a lamp lit, and gets the letter written. Then, when that has been done, he extinguishes the lamp. But though the lamp has been put out the writing is still there. Thus does reasoning cease and knowledge remain, and in the same way mental activity ceases, but experience, wisdom, and all the fruits of our acts endure "

Kutadanta continued "Tell me, O Lord, pray tell me, where, if the samskâras are dissolved, is the identity of my self. If my thoughts are propagated, and if my soul migrates, my thoughts cease to be my thoughts and my soul ceases to be my soul. Give me

an illustration, but pray, O Lord, tell me, where is the identity of my self?" ²⁸

Said the Blessed One "Suppose a man were to light a lamp, would it burn the night through?" ²⁹

"Yes, it might do so," was the reply ³⁰

"Now, is it the same flame that burns in the first watch of the night as in the second?" ³¹

Kūtadanta hesitated. He thought "yes, it is the same flame," but fearing the complications of a hidden meaning, and trying to be exact, he said "No, it is not." ³²

"Then," continued the Blessed One, "there are two flames, one in the first watch and the other in the second watch?" ³³

"No, sir," said Kūtadanta "In one sense it is not the same flame, but in another sense it is the same flame. It burns of the same kind of material, it emits the same kind of light, and it serves the same purpose." ³⁴

"Very well," said Buddha, "and would you call those flames the same that have burned yesterday and are burning now in the same lamp filled with the same kind of oil, illuminating the same room?" ³⁵

"They may have been extinguished during the day," suggested Kūtadanta. ³⁶

Said the Blessed One "Suppose the flame of the first watch had been extinguished during the second watch, would you call it the same if it burns again in the third watch?" ³⁷

Replied Kūtadanta "In one sense it is a different flame, in another it is not." ³⁸

The Tathāgata asked again "Has the time that elapsed since the extinction of the flame anything to do with its identity or non-identity?" ³⁹

"No, sir," said the Brahman, "it has not. There is a difference and an identity, whether many years elapsed or only one second, and also whether the lamp has been extinguished in the meantime or not."

"Well, then, we agree that the flame of to-day is in a certain sense the same as the flame of yesterday, and in another sense it is different at every moment. Moreover, the flames of the same kind, illuminating with equal power the same kind of rooms, are in a certain sense the same."

"Yes, sir," replied Kütadanta.

The Blessed One continued. "Now, suppose there is a man who feels like you, thinks like you, and acts like you, is he not the same man as you?"

"No, sir," interrupted Kütadanta.

Said Buddha. "Dost thou deny that the same logic holds good for thyself that holds good for the things of the world?"

Kütadanta bethought himself and rejoined slowly. "No I do not. The same logic holds good universally, but there is a peculiarity about my self which renders it altogether different from everything else and also from other selves. There may be another man who feels exactly like me, thinks like me, and acts like me, suppose even he had the same name and the same kind of possessions, he would not be myself."

"True, Kütadanta," answered Buddha, "he would not be thyself. Now, tell me, is the person who goes to school one, and that same person when he has finished his schooling another? Is it one who commits a crime, another who is punished by having his hands and feet cut off?"

"They are the same," was the reply.

"Then sameness is constituted by continuity only?"
asked the Tathāgata

"Not only by continuity," said Kūtadanta, "but also and mainly by identity of character"

"Very well," concluded Buddha, "then you agree that persons can be the same, in the same sense as two flames of the same kind are called the same, and thou must recognise that in this sense another man of the same character and product of the same karma is the same as thou"

"Well I do," said the Brahman.

Buddha continued "And in this same sense alone art thou the same to day as yesterday. Thy nature is not constituted by the matter of which thy body consists, but by the forms of the body, of the sensations, of the thoughts. Thy soul is the combination of the samskāras. Wherever they are, thou art. Whither soever they go, thy soul goes. Thus thou wilt recognise in a certain sense an identity of thy self, and in another sense thou wilt not. But he who does not recognise the identity should deny all identity, and should say that the questioner is no longer the same person as he who a minute after receives the answer. Now consider the continuation of thy personality, which is preserved in thy karma. Dost thou call it death and annihilation, or life and continued life?"

"I call it life and continued life," rejoined Kūtadanta, "for it is the continuation of my existence, but I do not care for that kind of continuation. All I care for is the continuation of self in the other sense, which makes of every man, whether identical with me or not, an altogether different person."

"Very well," said Buddha. "This is what thou desirest and this is the cleaving to self. This is the

plied "Is all teaching in vain? Dost thou not understand that those others are thou thyself? Thou thyself wilt reap what thou sowest, not others" 61

"Think of a man who is ill bred and destitute, suffering from the wretchedness of his condition. As a boy he was slothful and indolent, and when he grew up he had not learned a craft to earn a living. Wouldst thou say, his misery is not the product of his own action, because the adult is no longer the same person as was the boy?" 62

"Verily, I say unto you. Not in the heavens, not in the midst of the sea, not if thou hidest thyself away in the clefts of the mountains, wilt thou find a place where thou canst escape the fruit of thy evil actions" 63

"At the same time thou art sure to receive the blessings of thy good actions" 64

"Him, who has been long travelling and who returns home in safety, the welcome of kinsfolk, friends, and acquaintances, awaits. So, the fruits of his good works bid welcome the man who has walked in the path of righteousness, when he passes over from the present life into the hereafter" 65

Kutadanta said "I have faith in the glory and excellency of thy doctrines. My eye cannot as yet endure the light, but I now understand that there is no self, and the truth dawns upon me. Sacrifices cannot save, and invocations are idle talk. But how shall I find the path to life everlasting? I know all the Vedas by heart and have not found the truth" 66

Said Buddha "Learning is a good thing, but it availeth not. True wisdom can be acquired by practice only. Practise the truth that thy brother is the same as thou. Walk in the noble path of righteous

ness and thou wilt understand that while there is death in self, there is immortality in truth."

Säid Kutadanta. "Let me take my refuge in the Blessed One, in the dharma, and in the brotherhood. Accept me as thy disciple and let me partake of the bliss of immortality."

LIV BUDDHA, NOT GAUTAMA.

And the Blessed One said

"Those only who do not believe, call me Gautama Siddhärtha, but you call me Buddha, the Blessed One, and Teacher. And this is right, for I have even in this life entered Nirvāna, and the life of Gautama Siddhärtha has been extinguished."

"Self has disappeared, and the truth has taken its abode in me. This body of mine is Gautama's body and it will be dissolved in due time, and after its dissolution no one, neither God nor man, will see Gautama Siddhärtha again. But Buddha will not die, Buddha will continue to live in the holy body of the law."

"The extinction of the Blessed One will be by that passing away in which nothing remains that could tend to the formation of another self. Nor will it be possible to point out the Blessed One as being here or there. But it will be like a flame in a great body of blazing fire. That flame has ceased, it has vanished and it cannot be said that it is here or there. In the body of the dharma, however, the Blessed One can be pointed out, for the dharma has been preached by the Ever One."

"Ye are my children, I am your father, through me ye have been released from your suffering."

"I myself having reached the other shore, help others to cross the stream, I myself having attained salvation am a saviour of others, being comforted, I comfort others and lead them to the place of refuge "

"I shall fill with joy all the beings whose limbs languish, I shall give happiness to those who are dying from distress, I shall extend to them succor and deliverance "

"I was born into the world as the king of truth for the salvation of the world "

"The subject on which I meditate is truth The practice to which I devote myself is truth The topic of my conversation is truth My thoughts are always in the truth For lo ! my self has become the truth I am the truth "

"Whosoever comprehendeth the truth he will see the Blessed One, for the truth has been preached by the Blessed One "

LV ONE ESSENCE ONE LAW ONE AIM

And the Tathagata addressed the venerable Kshyapa to dispel the uncertainty and doubt of his mind and he said

"All things are made of one essence yet things are different according to the forms which they assume under different impressions As they form themselves so they act, and as they act so they are "

"It is, Kshyapa as if a potter made different vessels out of the same clay Some of these pots are to contain sugar, others rice others curds and milk, others still are vessels of impurity There is no diversity in the clay used, the diversity of the pots is only due to the moulding hands of the potter who

shapes them for the various uses that circumstances may require

‘ And as all things originate from one essence so they are developing according to one law and they are destined to one aim which is Nirvana

‘ Nirvana comes to you Kashyapa, if you thoroughly understand, and if you live according to your understanding that all things are of one essence and that there is but one law. Hence, there is but one Nirvana as there is but one truth, not two or three

‘ And the Tathāgata is the same unto all beings differing in his attitude only in so far as all beings are different

‘ The Tathagata recreates the whole world like a cloud shedding its waters without distinction. He has the same sentiments for the high as for the low, for the wise as for the ignorant, for the noble minded as for the immoral

‘ The great cloud full of rain comes up in this wide universe covering all countries and oceans to pour down its rain everywhere, over all grasses, shrubs, herbs, trees of various species, families of plants of different names growing on the earth, on the hills, on the mountains or in the valleys

‘ Then Kashyapa the grasses, shrubs, herbs and wild trees suck the water emitted from that great cloud which is all of one essence and has been abundantly poured down, and they will, according to their nature acquire a proportionate development, shooting up and producing blossoms and fruits in their season.

‘ Rooted in one and the same soil, all those families of plants and germs are quickened by water of the same essence

‘ The Tathāgata, however, O Kashyapa, knows

the law whose essence is salvation, and whose end is the peace of Nirvâna. He is the same to all, and yet knowing the requirements of every single being, he does not reveal himself to all alike. He does not in part to them at once the fulness of omniscience, but pays attention to the disposition of various beings."

LVI THE LESSON GIVEN TO RÂHULA

Before Râhula, the son of Gautama Siddhârtha and Yashôdhârâ, attained to the enlightenment of true wisdom, his conduct was not always marked by a love of truth, and the Blessed One sent him to a distant vihâra to govern his mind and to guard his tongue.

After some time the Blessed One repaired to the place, and Rahula was filled with joy.

And the Blessed One ordered the boy to bring him a basin with water and wash his feet, and Râhula obeyed.

When Râhula had washed the Tathâgata's feet, the Blessed One asked "Is the water now fit for drinking?"

"No, my Lord," replied the boy, "the water is defiled."

Then the Blessed One said "Now consider your own case. Although you are my son, and the grand child of a king, although you are a shramana who has voluntarily given up everything, you are unable to guard your tongue from untruth, and thus defile your mind."

And when the water had been poured away, the Blessed One asked again "Is this vessel now fit for holding water to drink?"

shapes them for the various uses that circumstances may require

"And as all things originate from one essence, so they are developing according to one law and they are destined to one aim which is Nirvâna

"Nirvâna, comes to you, Kâshyapa, if you thoroughly understand, and if you live according to your understanding, that all things are of one essence and that there is but one law. Hence, there is but one Nirvâna as there is but one truth, not two or three

"And the Tathâgata is the same unto all beings, differing in his attitude only in so far as all beings are different

"The Tathâgata recreates the whole world like a cloud shedding its waters without distinction. He has the same sentiments for the high as for the low, for the wise as for the ignorant, for the noble minded as for the immoral

"The great cloud full of rain comes up in this wide universe covering all countries and oceans to pour down its rain everywhere, over all grasses, shrubs, herbs, trees of various species, families of plants of different names growing on the earth, on the hills, on the mountains, or in the valleys

"Then, Kâshyapa, the grasses, shrubs, herbs, and wild trees suck the water emitted from that great cloud which is all of one essence and has been abundantly poured down, and they will, according to their nature acquire a proportionate development, shooting up and producing blossoms and fruits in their season.

"Rooted in one and the same soil, all those families of plants and germs are quickened by water of the same essence

"The Tathâgata, however, O Kâshyapa, knows

the law whose essence is salvation, and whose end is the peace of Nirvâna. He is the same to all, and yet knowing the requirements of every single being, he does not reveal himself to all alike. He does not in part to them at once the fulness of omniscience, but pays attention to the disposition of various beings."

LVI THE LESSON GIVEN TO RÂHULA.

Before Râhula, the son of Gautama Siddhârtha and Yashôdharâ, attained to the enlightenment of true wisdom, his conduct was not always marked by a love of truth and the Blessed One sent him to a distant vihâra to govern his mind and to guard his tongue.

After some time the Blessed One repaired to the place, and Rahula was filled with joy.

And the Blessed One ordered the boy to bring him a basin with water and wash his feet, and Râhula obeyed.

When Râhula had washed the Tathâgata's feet, the Blessed One asked "Is the water now fit for drinking?"

"No, my Lord," replied the boy, "the water is defiled."

Then the Blessed One said "Now consider your own case. Although you are my son, and the grandchild of a king, although you are a shramana who has voluntarily given up everything, you are still unguarded. Guard your tongue from untruth, and then I shall be pleased."

And when the water had been purified, the Blessed One asked again "Is this water fit for drinking?"

"No, my Lord," replied Rāhula, "the vessel, too,
has become unclean."

And the Blessed One said "Now consider your
own case. Although you wear the yellow robe, are
you fit for any high purpose when you have become
unclean like this vessel?"

Then the Blessed One, lifting up the empty basin
and whirling it round, asked "Are you not afraid
lest it should fall and break?"

"No, my Lord," replied Rahula, "the vessel is
but cheap, and its loss will not amount to much."

"Now consider your own case," said the Blessed
One. "You are whirled about in endless eddies of
transmigration, and your body being made of the same
substance as other material things that will crumble to
dust, there is no loss if it be broken. He who is given
to speaking untruths is an object of contempt to the
wise."

Rāhula was filled with shame and the Blessed One
addressed him once more "Listen, and I will tell
you a parable."

"There was a king who had a very powerful ele-
phant, able to cope with five hundred ordinary ele-
phants. When going to war, the elephant was armed
with sharp swords on his tusks, with scythes on his
shoulders, spears on his feet, and an iron ball at his
tail. The elephant master rejoiced to see the noble
creature so well equipped, and, knowing that a slight
wound by an arrow in the trunk would be fatal, he had
taught the elephant to keep his trunk well coiled up.
But during the battle the elephant stretched forth his
trunk to seize a sword. His master was frightened
and consulted with the king, and they decided that
the elephant was no longer fit to be used in battle."

"O Râhula ! if men would only guard their tongues all would be well ! Be like the fighting elephant who guards his trunk against the arrow that strikes in the middle" 15

"By love of truth the sincere escape iniquity Like the elephant well" subdued and quiet, who permits the king to mount on his trunk, thus the man that reveres righteousness will endure faithfully throughout his life" 16

Rahula hearing these words was filled with deep sorrow, he never again gave any occasion for complaint, and forthwith he sanctified his life by earnest exertions 17

LVII THE SERMON ON ABUSE

And the Blessed One observed the ways of society and noticed how much misery came from malignity and foolish offences done only to gratify vanity and self seeking pride 18

And Buddha said "If a man foolishly does me wrong, I will return to him the protection of my un grudging love, the more evil comes from him, the more good shall go from me, the fragrance of goodness always comes to me, and the harmful air of evil goes to him" 19

A foolish man learning that Buddha observed the principle of great love which commends to return good for evil, came and abused him Buddha was silent, pitying his folly 20

The man having finished his abuse, Buddha asked him, saying "Son if a man declined to accept a present made to him, to whom would it belong?" And

he answered "In that case it would belong to the man who offered it"

"My son," said Buddha, "you have railed at me, but I decline to accept your abuse, and request you to keep it yourself. Will it not be a source of misery to you? As the echo belongs to the sound, and the shadow to the substance, so misery will overtake the evil doer without fail."

The abuser made no reply, and Buddha continued

A wicked man who reproaches a virtuous one is like one who looks up and spits at heaven, the spittle soils not the heaven but comes back and defiles his own person

"The slanderer is like one who flings dust at another when the wind is contrary the dust does but return on him who threw it. The virtuous man cannot be hurt and the misery that the other would inflict comes back on himself."

The abuser went away ashamed, but he came again and took refuge in the Buddha, the Dharma, and the Sangha

LVIII BUDDHA REPLIES TO THE DÊVA.

On a certain day when the Blessed One dwelt at Jetavana the garden of Anathapindika, a celestial dêva came to him in the shape of a Brahman whose countenance was bright and whose garments were white like snow. The dêva asked questions which the Blessed One answered

The dêva said "What is the sharpest sword? What is the deadliest poison? What is the fiercest fire? What is the darkest night?"

The Blessed One replied "A word spoken in wrath
; the sharpest sword , covetousness is the deadliest
poison , passion is the fiercest fire , ignorance is the
darkest night " ³

The dêva said "Who gains the greatest benefit?
Who loses most? Which armor is invulnerable? What
is the best weapon?" ⁴

The Blessed One replied "He is the greatest
gainer who gives to others, and he loses most who re-
ceives from others without giving a compensation
Patience is an invulnerable armor , wisdom is the best
weapon." ⁵

The dêva said "Who is the most dangerous thief?
What is the most precious treasure? Who is most suc-
cessful in taking away by violence not only on earth but
also in heaven? What is the securest treasure trove?" ⁶

The Blessed One replied "Evil thought is the most
dangerous thief; virtue is the most precious treasure.
The soul can take away by violence not only on earth
but also in heaven and immortality is its securest
treasure trove" ⁷

The dêva said "What is attractive? What is dis-
gusting? What is the most horrible pain? What is
the greatest enjoyment?" ⁸

The Blessed One replied "Good is attractive,
evil is disgusting. A bad conscience is the most tor-
menting pain, deliverance is the height of bliss" ⁹

The dêva asked "What causes ruin in the world?
What breaks off friendships? What is the most vio-
lent fever? Who is the best physician?" ¹⁰

The Blessed One replied "Ignorance causes the
ruin of the world. Envy and selfishness break off friend-
ships. Hatred is the most violent fever, and Buddha
is the best physician" ¹¹

The déva then asked and said. "Now I have only one doubt to be solved ; pray, clear it away : What is it fire can neither burn, nor moisture corrode, nor wind crush down, but is able to reform the whole world?" "

The Blessed One replied "Blessing! Neither fire, nor moisture, nor wind can destroy the blessing of a good deed and it will reform the whole world" "

The déva, having heard the words of the Blessed One, was full of exceeding joy. Clasping his hands, he bowed down before him in reverence, and disappeared suddenly from the presence of Buddha. "

LIX WORDS OF INSTRUCTION

from pride, who has overcome all the ways of passion, is subdued, perfectly happy, and of a firm mind. Such a one will wander rightly in the world. ⁶

"Faithful is he who is possessed of knowledge, seeing the way that leads to Nirvâna, he who is no partisan, he who is pure and victorious, and has removed the veil from his eyes. Such a one will wander rightly in the world." ⁷

Said the bhikshus. "Certainly, O Bhagavant, it is so. Whichever bhikshu lives in this way, subdued and having overcome all bonds, such a one will wander rightly in the world." ⁸

The Blessed One said ⁹

"Whatever is to be done by him who aspires to attain the tranquillity of Nirvâna let him be able and upright, conscientious and gentle, and not proud." ¹⁰

"Let no one deceive another, let no one despise another, let no one out of anger or resentment wish to harm another." ¹¹

"Happy is the solitude of the peaceful who know and behold the truth. Happy is he who stands firm by holding himself in check always. Happy is he whose every sorrow, whose every desire is at an end. The conquest of the stubborn vanity of self is truly supreme happiness." ¹²

"Let a man's pleasure be the dharma, let him delight in the dharma, let him stand fast in the dharma, let him know how to inquire into the dharma, let him not raise any dispute that pollutes the dharma, and let him spend his time in pondering on the well spoken truths of the dharma." ¹³

"A treasure that is laid up in a deep pit profits nothing and may easily be lost. The real treasure that is laid up through charity and piety, temperance,

self control, or deeds of merit, is hid secure and cannot pass away. It is never gained by despoiling or wronging others, and no thief can steal it. A man, when he dies must leave the fleeting wealth of the world, but this treasure of virtuous acts he takes with him. Let the wise do good deeds, they are a treasure that can never be lost."

And the bhikshus praised the wisdom of the Tathā^u gata

Thou hast past beyond pain, thou art holy, O Enlightened One, we consider thee one that has destroyed his passions. Thou art glorious, thoughtful, and of great understanding. O thou who puts an end to pain, thou hast carried us across our doubt

"Because thou sawest our longing and carriedest us across our doubt, adoration be to thee, O muni, who hast attained the highest gain in the ways of wisdom"

"The doubt we had before, thou hast cleared away, O thou clearly seeing, surely thou art a muni, perfectly enlightened, there is no obstacle for thee

"And all thy troubles are scattered and cut off, thou art calm, subdued, firm, truthful

"Adoration be to thee, O noble muni, adoration be to thee, O thou best of beings, in the world of men and gods there is none equal to thee

"Thou art Buddha thou art the Master, thou art the muni that conquers Māra, after having cut off desire thou hast crossed over and carnest this generation to the other shore"

LX. AMITĀBHĀ

One of the disciples came to the Blessed One with a trembling heart and his mind full of doubt. And he asked the Blessed One "O Buddha, our Lord and

Master, why do we give up the pleasures of the world, if you forbid us to work miracles and to attain the supernatural? Is not Amitâbha, the infinite light of revelation, the source of innumerable miracles?" 1

And the Blessed One, seeing the anxiety of a truth seeking mind, said "O shrâvaka, thou art a novice among the novices, and thou art swimming on the surface of samsâra. How long will it take thee to grasp the truth? Thou hast not understood the words of the Tathâgata. The law of karma is irrefragable, and supplications have no effect, for they are empty words" 2

Said the disciple "So you say there are no miraculous and wonderful things?" 3

And the Blessed One replied 4

"Is it not a wonderful thing mysterious and miraculous to the worldling, that a sinner can become a saint, that he who attains to true enlightenment will find the path of truth and abandon the evil ways of selfishness?" 5

"The bhikshu who renounces the transient pleasures of the world for the eternal bliss of holiness, performs the only miracle that can truly be called a miracle" 6

"A holy man changes the curses of karma into blessings. The desire to perform miracles arises either from covetousness or from vanity" 7

"That mendicant does right who does not think 'People should salute me', who, though despised by the world, yet cherishes no ill will towards it" 8

"That mendicant does right to whom omens, metors, dreams, and signs are things abolished, he is free from all their evils" 9

"Amitâbha, the unbounded light, is the source of wisdom, of virtue, of Buddhahood. The deeds of

"Your description," Buddha continued, "is beautiful, yet it is insufficient and does little justice to the glory of the pure land. The worldly can speak of it in a worldly way only, they use worldly similes and worldly words. But the pure land in which the pure live is more beautiful than you can say or imagine." ¹⁵

"However, the repetition of the name Amitabha Buddha is meritorious only if you speak it with such a devout attitude of mind as will cleanse your heart and attune your will to do works of righteousness. He only can reach the happy land whose soul is filled with the infinite light of truth. He only can live and breathe in the spiritual atmosphere of the western paradise who has attained enlightenment." ¹⁶

"Verily I say unto you, the Tathagata lives in the pure land of eternal bliss even now while he is still in the body, and the Tathagata preaches the law of religion unto you and unto the whole world so that you and your brethren may attain the same peace and the same happiness." ¹⁷

Said the disciple, "Teach me O Lord, the meditations to which I must devote myself in order to let my mind enter into the paradise of the pure land." ¹⁸

Buddha said, "There are five meditations." ¹⁹

"The first meditation is the meditation of love in which you must so adjust your heart that you long for the weal and welfare of all beings, including the happiness of your enemies." ²⁰

"The second meditation is the meditation of pity, in which you think of all beings in distress vividly representing in your imagination their sorrows and anxieties so as to arouse a deep compassion for them in your soul." ²¹

"The third meditation is the meditation of joy in

which you think of the prosperity of others and rejoice with their rejoicings 22

"The fourth meditation is the meditation on impurity, in which you consider the evil consequences of corruption, the effects of sin and diseases. How trivial often the pleasure of the moment and how fatal its consequences!" 23

"The fifth meditation is the meditation on serenity, in which you rise above love and hate, tyranny and oppression, wealth and want, and regard your own fate with impartial calmness and perfect tranquillity." 24

"A true follower of the Tathāgata does not found his trust upon austerities or rituals but giving up the idea of self relies with his whole heart upon Amitābha, which is the unbounded light of truth." 25

The Blessed One after having explained his doctrine of Amitābha the immeasurable light which makes him who receives it a Buddha, looked into the heart of his disciple and saw still some doubts and anxieties. And the Blessed One said "Ask me, my son, the questions which weigh upon your soul." 26

And the disciple said "Can a humble monk, by sanctifying himself acquire the talents of supernatural wisdom called abhijñā and the supernatural powers called riddhi? Show me the riddhi pāda, the path to the highest wisdom? Open to me the dhyānas which are the means of acquiring samādhi, the fixity of mind which enraptures the soul?" 27

And the Blessed One said "Which are the abhijñās?" 28

The disciple replied "There are six abhijñās (1) The celestial eye, (2) the celestial ear, (3) the body at will or the power of transformation, (4) the knowledge of the destiny of former dwellings, so as to

sober and abandon wrong practices which serve only to stultify your mind ' ²¹

Said the disciple "Forbear with me, O Blessed One, for I have faith without understanding and I am seeking the truth O Blessed One, O Tathāgata, my Lord and Master, teach me the riddhipādā ' ²²

The Blessed One said "There are four means by which riddhi is acquired, (1) Prevent bad qualities from arising (2) Put away bad qualities which have arisen (3) Produce goodness that does not yet exist Search with sincerity, and persevere in your search In the end you will find the truth " ²³

LXI THE TEACHER UNKNOWN

And the Blessed One said to Ānanda ¹

"There are various kinds of assemblies, O Ānanda, assemblies of nobles, of Brahmans, of householders, of bhikshus, and of other beings When I used to enter an assembly, I always became, before I seated myself, in color like unto the color of my audience, and in voice like unto their voice Then with religious discourse, I instructed quickened, and gladdened them ²

"My doctrine is like the ocean, having the same eight wonderful qualities ³

"Both the ocean and my doctrine become gradually deeper Both preserve their identity under all changes Both cast out dead bodies upon the dry land As the great rivers, when falling into the main, lose their names and are thenceforth reckoned as the great ocean, so all the castes, having renounced their lineage and entered the Sangha, become brethren and are reckoned the sons of Shakyamuni The ocean is the goal of all streams and of the rain from the clouds, yet is it never overflowing and never emptied so the

dharma is embraced by many millions of people, yet it neither increases nor decreases. As the great ocean has only one taste the taste of salt so my doctrine has only one flavor, the flavor of emancipation. Both the ocean and the dharma are full of gems and pearls and jewels, and both afford a dwelling place for mighty beings.

"These are the eight wonderful qualities in which my doctrine resembles the ocean."

"My doctrine is pure and it makes no discrimination between noble and ignoble, rich and poor."

"My doctrine is like unto water which cleanses all without distinction."

"My doctrine is like unto fire which consumes all things that exist between heaven and earth great and small."

"My doctrine is like unto the heavens for there is room in it, ample room for the reception of all for men and women, boys and girls, the powerful and the lowly."

"But when I spoke, they knew me not and would say, 'Who may this be who thus speaks a man or a god?' Then having instructed quickened and glad dened them with religious discourse, I would vanish away. But they knew me not, even when I vanished away."

PARABLES AND STORIES

LXII PARABLES

AND the Blessed One thought "I have taught the truth which is excellent in the beginning, excellent in the middle, and excellent in the end, it is glorious in its spirit and glorious in its letter. But simple as it is the people cannot understand it. I must speak to them in their own language. I must adapt my thoughts to their thoughts. They are like unto children, and love to hear tales. Therefore I will tell them stories to explain the glory of the dharma. If they cannot grasp the truth in the abstract arguments by which I have reached it they may nevertheless come to understand it if it is illustrated in parables."

LXIII THE BURNING MANSION

There was a wealthy householder who possessed a large but old mansion, its rafters were worm eaten, its pillars rotten, its roof dry and combustible. And it happened on one day that there was a smell of fire. The householder ran out doors and saw the thatch all alight. He was horror struck for he loved his children dearly, and knew that ignorant of the danger, they were romping about in the burning mansion. The distressed father thought to himself "What shall I do? The children are ignorant, and it will be

useless to warn them of the danger. If I run in to catch them and carry them out in my arms, they will run away, and while I might save one of them, the others would perish in the flames." Suddenly an idea came to him. "My children love toys," he thought, "if I promise them playthings of wonderful beauty, they will listen to me."

Then he shouted aloud. "Children, come out and see the exquisite feast your father has prepared for you. Here are toys for you finer than you have ever seen. Come quickly, before it is too late!"

And lo! from the blazing ruins the children came out in full haste. The word "toys" had caught their minds. Then the fond father in his joy bought them the most precious playthings, and, when they saw the destruction of the house, they understood the good intention of their father, and praised the wisdom which had saved their lives.

The Tathagata knows that the children of the world love the tinsel of worldly pleasures, he describes the bliss of righteousness thus endeavoring to save their souls from perdition, and he will give them the spiritual treasures of truth.

LXIV THE MAN BORN BLIND

There was a man born blind and he said. "I do not believe in the world of light and appearance. There are no colors bright or sombre. There is no sun, no moon, no stars. No one has witnessed these things."

His friends remonstrated with him, but he clung to his opinion. "What you say that you see" he objected, "are illusions. If colors existed I should be able to touch them. They have no substance and are unreal."

In those days there was a physician who was called to see the blind man, and he mixed four simples and cured him of his disease

The Tathagata is the physician, and the four simples are the four noble truths

LXV THE LOST SON

There was a householder's son who went away into a distant country, and while the father accumulated immeasurable riches the son became miserably poor. And the son while searching for food and clothing happened to come to the country in which his father lived. And the father saw him in his wretchedness, for he was ragged and brutalised by poverty, and ordered some of his servants to call him.

When the son saw the palace to which he was conducted, he thought, 'I must have evoked the suspicion of a powerful man, and he will throw me into prison. Full of apprehension he made his escape before he had seen his father.'

Then the father sent messengers out after his son, and he was caught and brought back in spite of his cries and lamentations. And his father ordered the servants to deal tenderly with his son and he appointed a laborer of his son's rank and education to employ the lad as a helpmate on the estate. And the son was pleased with his new situation.

From the window of his palace the father watched his boy, and when he saw that he was honest and industrious, he promoted him higher and higher.

After many years, he summoned his son and called together all his servants, and made the secret known to them. Then the poor man was exceedingly glad and he was full of joy at meeting his father.

Little by little must the minds of men be trained
for higher truths

LXVI THE GIDDY FISH

There was a bhikshu who had great difficulty in keeping his senses and passions under control, so, resolving to leave the order, he came to the Blessed One to ask him for a release from the vows. And the Blessed One said to the bhikshu

"Take heed, my son, lest you fall a prey to the passions of your misguided heart. For I see that in former existences, you have suffered much from the evil consequences of lust, and unless you learn to conquer your sensual desires, you will in this life be ruined through your folly."

"Listen to a story of another existence of yours, as a fish."

"The fish could be seen swimming lustily in the river, playing with his mate. She, moving in front, suddenly perceived the meshes of a net, and slipping around escaped the danger, but he, blinded by love, shot eagerly after her and fell straight into the mouth of the net. The fisherman pulled the net up, and the fish, who complained bitterly of his sad fate, saying, 'this indeed is the bitter fruit of my folly,' would surely have died if Bôdhisattva had not chanced to come by and, understanding the language of the fish took pity on him. He bought the poor creature and said to him

"My good fish, had I not caught sight of you this day, you would have lost your life. I shall save you, but henceforth sin no more." With these words he threw the fish into the water.

"Make the best of the time of grace that is offered you in your present existence, and fear the dart of lust

which, if you guard not your senses, will lead you into destruction."

LXVII THE CRUEL CRANE OUTWITTED

A tailor who used to make robes for the brotherhood was wont to cheat his customers, and thus prided himself on being smarter than other men. But once, on entering upon an important business transaction with a stranger, he found his master in fraudulent practices, and suffered a heavy loss.

And the Blessed One said. This is no isolated incident in the greedy tailor's fate, in other incarnations he suffered similar losses, and by trying to dupe others ultimately ruined himself.

This same greedy character lived many generations ago as a crane near a pond, and when the dry season set in he said to the fish with a bland voice. "Are you not anxious for your future welfare? There is at present very little water and still less food in this pond. What will you do should in this drought the whole pond become dry?"

"Yes, indeed," said the fish, "what should we do?"

Replied the crane. "I know a fine, large lake which never becomes dry. Would you not like to be carried to that place in my beak?" When the fish began to distrust the honesty of the crane, he proposed to have one of them sent over to the lake to see it and one of them, a big carp, at last decided to take the risk for the sake of the others, and the crane carried him to a beautiful lake and brought him back in safety. Then all doubt vanished, and the fish gained confidence in the crane, and now the crane took the fish one by one out of the pond and devoured them on a big varana tree.

There was also a lobster in the pond, and when it listed the crane to eat him too, he said to him "I have taken all the fish away and put them in a fine, large lake. Come along I shall take you, too!"

"But how will you take hold of me to carry me along?" asked the lobster

"I shall bite hold of you with my beak," said the crane

"You will let me fall if you carry me like that I will not go with you!" replied the lobster

"You need not fear," rejoined the crane, "I shall hold you quite tight all the way."

Then said the lobster to himself "If this crane once gets hold of a fish, he will certainly never let him go in a lake! Now if he should really put me into the lake it would be splendid, but if he does not, then I will cut his throat and kill him!" So he said to him "Look here, friend, you will not be able to hold me tight enough, but we lobsters have a famous grip. If you let me catch hold of you round the neck with my claws, I shall be glad to go with you"

And the crane did not see that the lobster was trying to outwit him, and agreed So the lobster caught hold of his neck with his claws as securely as with a pair of blacksmith's pincers and called out "Off with you now!"

The crane took him and showed him the lake, and then turned off toward the varana tree "My dear uncle!" cried the lobster, "the lake lies that way, but you are taking me this way!"

Answered the crane "Do you think so? Am I your dear uncle? You mean me to understand, I suppose, that I am your slave, who has to lift you up and carry you about with him, where you please! Now

cast your eye upon that heap of fish bones at the root of yonder varana tree. Just as I have eaten those fish, every one of them, just so I will devour you as well !!"

"Ah! those fishes got eaten through their own stupidity," answered the lobster, "but I am not going to let you kill me. On the contrary, it is you that I am going to destroy. For you, in your folly, have not seen that I have outwitted you. If we die, we both die together, for I will cut off this head of yours and cast it to the ground !!" And so saying, he gave the crane's neck a grip with his claws as with a vise.

Then gasping, and with tears trickling from his eyes, and trembling with the fear of death, the crane beseeched him, saying "O, my Lord! Indeed I did not intend to eat you. Grant me my life!"

"Very well! fly down and put me into the lake," replied the lobster.

And the crane turned round and stepped down into the lake, to place the lobster on the mud at its edge. But the lobster cut the crane's neck through as clean as one would cut a lotus stalk with a hunting knife, and then entered the water.

When the Teacher had finished this discourse, he added "Not now only was this man outwitted in this way, but in other existences, too, he was outwitted, in the same way."

LXVIII FOUR KINDS OF MERIT

There was a rich man who used to invite all the Brahmans of the neighborhood to his house, and, giving them rich gifts, offer great sacrifices to the gods.

And the Blessed One said "If a man each month repeat a thousand sacrifices and give offerings without

ceasing, he is not equal to him who but for a moment fixes his mind upon righteousness" ²

The world honored Buddha continued "There are four kinds of offering first, when the gifts are large and the merit small, secondly, when the gifts are small and the merit small, thirdly, when the gifts are small and the merit large, and fourthly, when the gifts are large and the merit is also large" ³

"The first is the case of the deluded man who takes away life for the purpose of sacrificing to the gods, accompanied by carousing and feasting Here the gifts are great, but the merit is small indeed" ⁴

"The gifts are small and the merit is also small, when from covetousness and an evil heart a man keeps to himself a part of that which he intends to offer" ⁵

"The merit is great, however, while the gift is small, when a man makes his offering from love and with a desire to grow in wisdom and in kindness" ⁶

"Lastly, the gift is large and the merit is large, when a wealthy man, in an unselfish spirit and with the wisdom of a Buddha, gives donations and founds institutions for the best of mankind to enlighten the minds of his fellow men and to administer unto their needs" ⁷

LXIX THE LIGHT OF THE WORLD

There was a certain Brahman in Kaushambi, a wrangler and well versed in the Vedas As he found no one whom he regarded his equal in debate he used to carry a lighted torch in his hand, and when asked for the reason of his strange conduct, he replied "The world is so dark that I carry this torch to light it up, as far as I can" ⁸

A shramana sitting in the market place heard these

words and said "My friend, if your eyes are blind to the sight of the omnipresent light of the day, do not call the world dark. Your torch adds nothing to the glory of the sun and your good intention to illumine the minds of others is as futile as it is arrogant" ¹

On this the Brahman asked "Where is the sun of which thou speakest?" And the shramana replied "The wisdom of the Tathâgata is the sun of the soul. His radiancy is glorious by day and night, and he whose faith is strong will not lack light on the path to Nirvâna where he will inherit bliss everlasting" ²

LXX LUXURIOUS LIVING

While Buddha was preaching his doctrine for the conversion of the world in the neighborhood of Shrâvasti, a man of great wealth who suffered from many ailments came to him with clasped hands and said "World honored Buddha, pardon me for my want of respect in not saluting you as I ought to, but I suffer greatly from obesity, excessive drowsiness and other complaints, so that I cannot move without pain" ¹

The Tathâgata, seeing the luxuries with which the man was surrounded asked him "Have you a desire to know the cause of your ailments?" And when the wealthy man expressed his willingness to learn, the Blessed One said "There are five things which produce the condition of which you complain opulent dinners, love of sleep, hankering after pleasure, thought lessness, and lack of occupation. Exercise self control at your meals, and take upon yourself some duties that will exercise your abilities and make you useful to your fellow men. In following this advice you will prolong your life" ²

The rich man remembered the words of Buddha and after some time having recovered his lightness of body and youthful buoyancy returned to the World honored One and, coming afoot without horses and attendants, said to him. "Master you have cured my bodily ailments, I come now to seek enlightenment of my soul."

And the Blessed One said "The worldling nourishes his body, but the wise man nourishes his soul. He who indulges in the satisfaction of his appetites works his own destruction, but he who walks in the path will have both the salvation of his soul and prolongation of life."

LXXI THE COMMUNICATION OF BLISS

Annabhāra, the slave of Sumana, having just cut the grass on the meadow, saw a shramana with his bowl begging for food. And throwing down his bundle of grass he ran into the house and returned with the rice that had been provided for his own food.

The shramana ate the rice and gladdened him with words of religious comfort.

The daughter of Sumana having observed the scene from a window called out "Good! Annabhāra, good! Very good!"

Sumana hearing these words inquired what she meant, and on being informed about Annabhāra's devotion and the words of comfort he had received from the shramana, went to his slave and offered him money to divide the bliss of his offering.

"My Lord," said Annabhāra, "let me first ask the venerable man." And approaching the shramana, he said "My master has asked me to share with him

the bliss of the offering I made you of my allowance of rice Is it right that I should divide it with him?"

The shramana replied in a parable He said "In a village of one hundred houses a single light was burning Then a neighbor came with his lamp and lit it, and in this same way the light was communicated from house to house and the brightness in the village was increased Thus the light of religion may be diffused without stinting him who communicates it Let the bliss of thy offering also be diffused Divide it "

Annabhāra returned to his master's house and said to him "I present you, my Lord, with a share of the bliss of my offering Deign to accept it "

Sumana accepted it and offered his slave a sum of money, but Annabhara replied "Not so, my Lord; if I accept your money it would appear as if I sold you my share Bliss cannot be sold, please accept it as a gift "

The master replied "Brother Annabhāra from this day forth thou shalt be free Live with me as my friend and accept this present as a token of my respect "

LXXII THE LISTLESS FOOL

There was a rich Brahman, well advanced in years, who, unmindful of the impermanence of earthly things and anticipating a long life, had built himself a large house

Buddha sent Ānanda to the rich Brahman to inquire for the reasons why he had built a mansion with so many apartments and to preach to him the four noble truths and the eightfold path of salvation

The Brahman showed Ānanda his house and explained to him the purpose of its numerous chambers,

but to the instruction of Buddha's teachings he did not listen

Ānanda said "It is the habit of fools to say, 'I have children and wealth' He who says so is not even master of himself, how can he claim possession of children, riches and servants? Many are the anxieties of the worldly, but they know nothing of the changes of the future"

Scarcely had Ānanda left when the old man was struck by apoplexy and fell dead. And Buddha said, for the instruction of those who were ready to learn "A fool, though he live in the company of the wise, understands nothing of the true doctrine, as a spoon tastes not the flavor of the soup. He thinks of himself only, and unmindful of the advice of good counsellors is unable to deliver himself"

LXXIII RESCUE IN THE DESERT

There was a disciple of the Blessed One, full of energy and zeal for the truth, who, living under a vow to complete a meditation in solitude, flagged in a moment of weakness, and he said to himself "The Teacher said there are several kinds of men, I must belong to the lowest class and fear that in this birth there will be neither path nor fruit for me. What is the use of a forest life if I cannot by my constant endeavor attain the insight of meditation to which I have devoted myself?" And he left the solitude and returned to the Jetavana

When the brethren saw him they said to him "You have done wrong, O brother, after taking a vow, to give up the attempt of carrying it out," and they took him to the Master

When the Blessed One saw them he said "I see, O mendicants, that you have brought this brother here against his will. What has he done?"

"Lord, this brother, having taken the vows of so sanctifying a faith, has abandoned the endeavor to accomplish the aim of a member of the order, and has come back to us"

Then the Teacher said to him "Is it true that you have given up trying?"

"It is true, O Blessed One!" was the reply

The Master said "This present life of yours is a time of grace. If you now fail to reach the happy state you will have to suffer remorse in future existences. How is it, brother, that you have proved yourself so irresolute! Why, in former states of existence you were full of determination. By your energy alone the men and bullocks of five hundred waggons obtained water in the sandy desert, and were saved. How is it that you give up trying now?"

By these few words that brother was re-established in his resolution! But the others besought the Blessed One, saying "Lord! Tell us how this was"

"Listen, then, O mendicants!" said the Blessed One, and having thus excited their attention, he made manifest a thing concealed by the change of birth

Once upon a time, when Brahmadatta was reigning in Kashi, Bodhisattva was born in a merchant's family, and when he grew up, he went about traffick ing with five hundred carts

One day he arrived at a sandy desert many leagues across. The sand in that desert was so fine that when taken in the closed fist it could not be kept in the hand. After the sun had risen it became as hot as a mass of burning charcoal so that no man could walk

on it. Those, therefore, who had to travel over it took wood, and water, and oil, and rice in their carts, and travelled during the night. And at daybreak they formed an encampment and spread an awning over it, and, taking their meals early, they passed the day sitting in the shade. At sunset they supped, and when the ground had become cool they yoked their oxen and went on. The travelling was like a voyage over the sea a desert pilot had to be chosen, and he brought the caravan safe to the other side by his knowledge of the stars. " "

On this occasion the merchant of our story traversed the desert in that way. And when he had passed over fifty nine leagues he thought, "Now, in one more night we shall get out of the sand," and after supper he directed the waggons to be yoked, and so set out. The pilot had cushions arranged on the foremost cart, and lay down, looking at the stars, and directing them where to drive. But worn out by want of rest during the long march, he fell asleep, and did not perceive that the oven had turned round and taken the same road by which they had come. " "

The oven went on the whole night through. Towards the dawn the pilot woke up, and observing the stars called out "Stop the waggons, stop the waggons!" The day broke just as they stopped and were drawing up the carts in a line. Then the men cried out "Why this is the very encampment we left yesterday! Our wood and water is all gone! We are lost!" And unyoking the oxen and spreading the canopy over their heads, they lay down in despondency, each one under his wagon. But Bodhisattva saying to himself, "If I lose heart, all these will perish," walked about while the morning was yet cool. And on seeing

a tuft of kusa grass, he thought "This could have grown only by soaking up some water which must be beneath it" 13

And he made them bring a spade and dig in that spot. And they dug sixty cubits deep. And when they had got thus far, the spade of the diggers struck on a rock, and as soon as it struck, they all gave up in despair. But Bôdhisattva thought, "There must be water under that rock," and, descending into the well, he got upon the stone, and, stooping down, applied his ear to it, and tested the sound of it. And he heard the sound of water gurgling beneath. And he got out and called his page. "My lad, if you give up now, we shall all be lost. Do not you lose heart. Take this iron hammer, and go down into the pit, and give the rock a good blow" 14

The lad obeyed and though they all stood by in despair, he went down full of determination, and struck at the stone. And the rock split in two, and fell below, and no longer blocked up the stream. And water rose till its brim was the height of a palm tree in the well. And they all drank of the water, and bathed in it. Then they cooked rice and ate it, and fed their oxen with it. And when the sun set, they put a flag in the well, and went to the place appointed. There they sold their merchandise at a good profit and returned to their home, and when they died they passed away according to their deeds. And Bôdhisattva gave gifts and did other virtuous acts, and he also passed away according to his deeds 15

After the Teacher had told the story he formed the connexion by saying in conclusion, "The caravan leader was Bôdhisattva, the future Buddha, the page who at that time despaired not, but broke the stone,

and gave water to the multitude, was this brother without perseverance, and the other men were the attendants on the Buddha." "

LXXIV BUDDHA, THE SOWER.

Bhāradvāja, a wealthy Brahman, was celebrating his harvest thanksgiving when the Blessed One came with his alms bowl, begging for food ¹

Some of the people paid him reverence, but the Brahman was angry and said "O shramana, it would suit you better to go to work than to go begging. I plough and sow, and having ploughed and sown I eat. If you did likewise, you, too, would have to eat" ²

And the Tathāgata answered him and said "O Brahman, I, too plough and sow, and having ploughed and sown, I eat" ³

"Do you profess to be a husbandman?" replied the Brahman "Where, then, are your bullocks? Where is the seed and the plough?" ⁴

The Blessed One said "Faith is the seed I sow, good works are the rain that fertilises it, wisdom and modesty are the plough, my mind is the guiding rein, I lay hold of the handle of the law, earnestness is the goad I use, and exertion is my draught ox. This ploughing is ploughed to destroy the weeds of illusion. The harvest it yields is the immortal life of Nirvāna, and thus all sorrow ends." ⁵

Then the Brahman poured rice milk into a golden bowl and offered it to the Blessed One, saying "Let the Teacher of mankind partake of the rice milk, for the venerable Gautama ploughs a ploughing that bears the fruit of immortality" ⁶

Ānanda thanked her and went away, but she followed him at a distance

Having heard that Ānanda was a disciple of Gautama Shākyamuni, the girl repaired to the Blessed One and cried "O Lord help me, and let me live in the place where Ānanda thy disciple dwells, so that I may see him and minister unto him, for I love Ānanda."

And the Blessed One understood the emotions of her heart and he said. "Prakriti, thy heart is full of love, but you do not understand your own sentiments. It is not Ānanda whom you love, but his kindness. Receive, then, the kindness you have seen him practise unto you, and in the humility of your station practise it unto others."

"Verily there is great merit in the generosity of a king when he is kind to a slave, but there is a greater merit in the slave when ignoring the wrongs which he suffers he cherishes kindness and good will to all mankind. He will cease to hate his oppressors, and even when powerless to resist their usurpation will with compassion pity their arrogance and supercilious demeanor."

"Blessed art thou, Prakriti, for though you are a Mātanga you will be a model for noblemen and noble women. You are of low caste, but Brahmans will learn a lesson from you. Swerve not from the path of justice and righteousness and you will outshine the royal glory of queens on the throne."

LXXXVII THE PEACEMAKER

It is reported that two kingdoms were on the verge of war, the possession of a certain embankment being disputed by them.

And Buddha seeing the kings with their armies ready to fight, requested them to tell him the cause of their quarrels. Having heard the complaints on both sides, he said

"I understand that the embankment has value for some of your people, has it any intrinsic value aside from its service to your men?"

"It has no intrinsic value whatever," was the reply. The Tathāgata continued. "Now when you go to battle is it not sure that many of your men will be slain and you yourselves, O kings, are liable to lose your lives?"

And they said. "Verily, it is sure that many will be slain and our own lives be jeopardised."

"The blood of men, however," said Buddha, "has it less intrinsic value than a mound of earth?"

"No," the kings said, "the lives of men and above all the lives of kings, are priceless."

Then the Tathāgata concluded. "Are you going to stake that which is priceless against that which has no intrinsic value whatever?"

The wrath of the two monarchs abated, and they came to a peaceable agreement.

LXXVIII THE HUNGRY DOG

There was a great king who oppressed his people and was hated by his subjects, yet when the Tathāgata came into his kingdom, the king desired much to see him, so he went to the place where the Blessed One stayed and asked. "O Śākyamuni, can you teach a lesson to the king that will divert his mind and benefit him at the same time?"

And the Blessed One said. "I shall tell you the parable of the hungry dog."

“There was a wicked tyrant, and the god Indra, assuming the shape of a hunter, came down upon earth with the demon Mâtali, the latter appearing as a dog of enormous size. Hunter and dog entered the palace, and the dog howled so wofully that the royal buildings shook by the sound to their very foundations. The tyrant had the awe inspiring hunter brought before his throne and inquired after the cause of the terrible bark. The hunter said, “The dog is hungry,” whereupon the frightened king ordered food for him. All the food prepared at the royal banquet disappeared rapidly in the dog’s jaws, and still he howled with portentous significance. More food was sent for, and all the royal store houses were emptied, but in vain. Then the tyrant grew desperate and asked, “Will nothing satisfy the cravings of that woful beast?” “Nothing,” replied the hunter, “nothing except perhaps the flesh of all his enemies.” “And who are his enemies?” anxiously asked the tyrant. The hunter replied, “The dog will howl as long as there are people hungry in the kingdom, and his enemies are those who practise injustice and oppress the poor.” The oppressor of the people, remembering his evil deeds, was seized with remorse, and for the first time in his life he began to listen to the teachings of righteousness.”

Having ended his story, the Blessed One addressed the king, who had turned pale, and said to him, “

“The Tathâgata can quicken the spiritual ears of the powerful, and when thou great king hearest the dog bark, think of the teachings of Buddha, and you may still learn to pacify the monster.”

LXXIX THE DESPOT

Brahmadatta rāja happened to see a beautiful woman, the wife of a merchant, and, conceiving a passion for her, ordered a precious jewel secretly to be dropped into the merchant's carriage. The jewel was missed, searched for, and found. The merchant was arrested on the charge of stealing, and the king pretended to listen with great attention to the defence, and with seeming regret ordered the merchant to be executed, while his wife was consigned to the royal harem.¹

Brahmadatta decided to attend the execution in person, for such sights used to give him pleasure, but when the doomed man looked with deep compassion at his infamous judge, a flash of Buddha's wisdom lit up the king's passion-befuddled mind, and while the executioner raised the sword for the fatal stroke, Brahmaddatta felt the merchant's soul enter into his own being, and he imagined he saw himself on the block.²

"Hold, executioner!" shouted Brahmaddatta, "it is the king whom you slay!"³

Too late! The executioner had done the bloody deed.⁴

The king fell back in a swoon, and when he awoke a change had come over him. He had ceased to be the cruel despot and henceforth led a life of holiness and rectitude.⁵

O ye that commit murders and robberies! The veil of Māya is upon your eyes. If you could see things as they are, not as they appear, you would no longer inflict injuries and pain on your own souls. You do not see that you will have to atone for your evil deeds, for what you sow that you will reap.⁶

lance "Once this body was fragrant like the lotus, and I offered you my love In those days I was covered with pearls and fine muslin Now I am mangled by the executioner and covered with filth and blood "

"Sister," said the young man, "it is not for my pleasure that I approach you It is to restore to you a nobler beauty than the charms which you have lost "

"I have seen with mine eyes the Tathāgata walking upon earth and teaching men his wonderful doctrine But you would not have listened to the words of righteousness while surrounded with temptations, while under the spell of passion and yearning for worldly pleasures You would not have listened to the teachings of the Tathāgata, for your heart was wayward and you set your trust on the sham of your transient charms "

"The charms of a lovely form are treacherous, and quickly lead into temptations, which have proved too strong for you But there is a beauty which will not fade, and if you but listen to the doctrine of our Lord the Buddha you will find that peace which you never would have found in the restless world of sinful pleasures "

10

Vasavadattā became calm and a spiritual happiness soothed the tortures of her bodily pain, for where there is much suffering there is also great bliss "

Having taken refuge in the Buddha, the Dharma and the Sangha she died in pious submission to the punishment of her crime "

11

LXXXI THE MARRIAGE-FEAST IN JĀMBŪNĀDA

There was a man in Jāmbūnāda who was to be married the next day, and he thought, "Might Buddha the Blessed One, be present at the wedding "

12

And the Blessed One passed by his house and met him, and when he read the silent wish in the heart of the bridegroom, he consented to enter ²

When the Holy One appeared with the retinue of his many bhikshus, the host, whose means were limited, received them as best he could, saying "Eat, my Lord, and all your congregation, according to your desire" ³

While the holy men ate, the meats and drinks remained undiminished, and the host thought to himself "How wondrous is this I should have had plenty for all my relatives and friends Would that I had invited them all" ⁴

When this thought was in the host's mind all his relatives and friends entered the house, and although the hall in the house was small there was room in it for all of them They sat down at the table and ate, and there was more than enough for all of them ⁵

The Blessed One was pleased to see so many guests full of good cheer and he quickened them and gladdened them with words of truth, proclaiming the bliss of righteousness ⁶

"The greatest happiness which a mortal man can imagine is the bond of marriage that ties together two loving hearts But there is a greater happiness still it is the embrace of truth Death will separate husband and wife but death will never affect him who has espoused the truth" ⁷

"Therefore be married unto the truth and live with the truth in holy wedlock The husband who loves his wife and desires for a union that shall be everlasting must be faithful to her so as to be like truth itself, and she will rely upon him and revere him and minister unto him And the wife who loves her hus-

band and desires for a union that shall be everlasting must be faithful to him so as to be like truth itself, and he will place his trust in her, he will honor her, he will provide for her. Verily, I say unto you, their wedlock will be holiness and bliss, and their children will become like unto their parents and will bear witness to their happiness.

“Let no man be single, let every one be wedded in holy love to the truth. And when Māra, the destroyer, comes to separate the visible forms of your being you will continue to live in the truth, and you will partake of the life everlasting, for the truth is immortal.”

There was no one among the guests but was strengthened in his spiritual life, and recognised the sweetness of a life of righteousness, and they took refuge in the Buddha, the Dharma, and the Sangha.

LXXXII A PARTY IN SEARCH FOR A THIEF

Having sent out his disciples the Blessed One himself wandered from place to place until he reached Uruvilvā.

On his way he sat down in a grove to rest, and it happened that in that same grove there was a party of thirty friends who were enjoying themselves with their wives, and while they were sporting, some of their goods were stolen.

Then the whole party went in search of the thief and, meeting the Blessed One sitting under a tree, saluted him and said “Pray, Lord, did you see the thief pass by with our goods?”

And the Blessed One said “Which is better for you, that you go in search for the thief or for your selves?” And the youths cried “In search for our selves!”

"Well, then," said the Blessed One, "sit down and I will preach you the truth"

And the whole party sat down and they listened eagerly to the words of the Blessed One. Having grasped the truth, they praised the doctrine and took refuge in the Buddha

LXXXIII IN THE REALM OF YAMARĀJA

There was a Brahman, a religious man and fond in his affections but without deep wisdom, he had a very promising son of great skill, who, when seven years old, was struck with a fatal disease and died. The unfortunate father was unable to control himself, he threw himself upon the corpse and lay there as one dead.

The relatives came and buried the dead child and when the father came to himself, he was so immoderate in his grief that he behaved like an insane person. He no longer gave way to tears but wandered about asking for the residence of Yamarāja, the king of death, to beg of him humbly that his child might be allowed to return alive.

Having arrived at a great Brahman temple the sad father went through certain religious rites and fell asleep. While wandering on in his dream he came to a deep mountain pass where he met a number of shramanas who had acquired supreme wisdom. "Kind sirs," he said, "can you not tell me where the residence of Yamarāja is?" And they asked him, "Good friend, why do you want to know?" Whereupon he told them his sad story and explained his intentions. Pitying his self-delusion, the shramanas said "No mortal man can reach the place where Yama reigns.

from his dream he bethought himself of the Blessed Master of mankind, the great Buddha, and resolved to go to him, lay bare his grief, and seek consolation 7

Having arrived at the Jētavana, the Brahman told his story and how his boy had refused to recognise him and to go home with him 8

And the World honored One said "Truly you are self deluded When man dies the body is dissolved into its elements, but the spirit is not entombed It leads a higher mode of life in which all the relative terms of father, son, wife, mother, are at an end just as a guest who leaves his lodging has done with it, as though it were a thing of the past Men concern themselves most about that which passes away, but the end of life quickly comes as a burning torrent sweeping away the transient in a moment They are like a blind man set to look after a burning lamp A wise man, understanding the transiency of worldly relations, destroys the cause of grief, and escapes from the seething whirlpool of sorrow Religious wisdom lifts a man above the pleasures and pains of the world and gives him peace everlasting 9

The Brahman asked the permission of the Blessed One to enter into the community of his bhikkhus, so as to acquire that heavenly wisdom which alone can give comfort to an afflicted heart 10

LXXXIV THE MUSTARD SEED

There was a rich man who found his gold suddenly transformed into ashes, and he took to his bed and refused all food A friend, hearing of his sickness, visited the rich man and heard the cause of his grief And the friend said "You made no good use of your

Buddha answered "I want a handful of mustard seed" And when the girl in her joy promised to procure it, Buddha added "The mustard seed must be taken from a house where no one has lost a child husband, parent, or friend" ¹⁰

Poor Krishî Gautamî now went from house to house, and the people pitied her and said "Here is mustard seed, take it!" But when she asked "Did a son or daughter, a father or mother die in your family?" They answered her "Alas! the living are few, but the dead are many. Do not remind us of our deepest grief" And there was no house but some beloved one had died in it ¹¹

Krishî Gautamî became weary and hopeless, and sat down at the wayside watching the lights of the city, as they flickered up and were extinguished again. At last the darkness of the night reigned everywhere. And she considered the fate of men that their lives flicker up and are extinguished. And she thought to herself "How selfish am I in my grief! Death is common to all, yet in this valley of desolation there is a path that leads him who has surrendered all selfishness to immortality" ¹²

Putting away the selfishness of her affection for her child Krishî Gautamî had the dead body buried in the forest. Returning to Buddha, she took refuge in him and found comfort in the dharma which is a balm that will soothe all the pains of our troubled hearts. ¹³

Bindhu said

The life of mortals in this world is troubled and brief and combined with pain. For there is not any means by which those that have been born can avoid dying. After reaching old age there is death. Of such a nature are living beings. ¹⁴

As ripe fruits are early in danger of falling so mortals when born are always in danger of death ¹⁶

As all earthen vessels made by the potter end in being broken, so is the life of mortals ¹⁷

Both young and adult, both those who are fools and those who are wise, all fall into the power of death, all are subject to death ¹⁸

Of those who, overcome by death, depart from life, a father cannot save his son, nor relatives their relations ¹⁹

Mark! while relatives are looking on and lamenting deeply, one by one of the mortals is carried off, like an ox that is led to the slaughter ²⁰

So the world is afflicted with death and decay, therefore the wise do not grieve, knowing the terms of the world ²¹

In whatever manner people think a thing will come to pass, it is often different when it happens, and great is the disappointment, see, such are the terms of the world ²²

Not from weeping nor from grieving will any one obtain peace of mind, on the contrary, his pain will be the greater and his body will suffer. He will make himself sick and pale, yet the dead are not saved by his lamentation ²³

People pass away, and their fate after death will be according to their deeds ²⁴

Even if a man live a hundred years, or even more, he will at last be separated from the company of his relatives, and leave the life of this world ²⁵

He who seeks peace should draw out the arrow of lamentation, and complaint, and grief ²⁶

He who has drawn out the arrow and has become

composed will obtain peace of mind, he who has over come all sorrow will become free from sorrow, and be blessed

27

LXXXV FOLLOWING THE MASTER OVER THE STREAM

South of Shravasti there was a great river, very deep and wide, on the banks of which lay a hamlet of five hundred houses. Its inhabitants had not yet heard the good tidings of salvation and were still immersed in worldliness and selfish pursuits.

1

Thinking of the salvation of men the world honored Buddha resolved to go to the village and preach to the people. Accordingly, he came to the riverside and sat down beneath a tree, and the villagers seeing the glory of his appearance approached him with reverence, but when he began to preach to them they believed him not.

2

When the world honored Buddha had left Shravasti Shariputra felt a desire to see the Lord and to hear him preach. Coming to the river where the water was deep and the current strong he said to himself. "This stream shall not prevent me. I shall go and see the Blessed One, and he walked across the water, approached the Master and saluted him.

3

The people of the village were astonished to see Shariputra wondering how he had crossed the stream where there was neither a bridge nor a ferry, and how he could walk on its surface without sinking.

4

And Shariputra replied. "I lived in ignorance until I heard the voice of Buddha. As I was anxious to hear the doctrine of salvation I crossed the river and I walked over its troubled waters because I had

faith. Faith, nothing else, enabled me to do so, and now I am here in the bliss of the Master's presence.⁶

The World honored One added "Shâriputra, thou hast spoken well. Faith like thine, alone can save the world from the yawning gulf of migration and enable men to walk dryshod to the other shore."⁷

And the Blessed One urged to the villagers the necessity of ever advancing in the conquest of sorrow and of casting off all shackles so as to cross the river of worldliness and attain deliverance from death.⁸

Hearing the words of the Tathâgata, the villagers were filled with joy and believing in the doctrines of the Blessed One embraced the five rules and took refuge in his name.⁹

LXXXVI THE SICK BHIKSHU

An old bhikshu of a surly disposition was afflicted with a loathsome disease the sight and smell of which was so nauseating that no one would come near him or help him in his distress. And it happened that the World honored One came to the vihâra in which the unfortunate man lay, hearing of the case he ordered warm water to be prepared and went to the sick room to administer unto the sores of the patient with his own hand, saying to his disciples.¹⁰

"The Tathâgata has come into the world to befriend the poor, to succor the unprotected, to nourish those in bodily affliction, both the followers of the dharma and unbelievers to give sight to the blind and enlighten the minds of the deluded, to stand up for the rights of orphans as well as the aged, and in so doing to set an example to others. This is the consummation of his work, and thus he attains the great goal of life as the rivers that lose themselves in the ocean."¹¹

THE LAST DAYS.

LXXXVII THE CONDITIONS OF WELFARE

WHEN the Blessed One was residing on the mountain called Vulture's Peak, near Rājagṛiha, Ajātashatru the king of Magadha, who reigned in the place of Bimbisāra planned an attack on the Vṛiṣi, and he said to Varshakāra, his prime minister "I will root out the Vṛiṣi, mighty though they be I will destroy the Vṛiṣi, I will bring them to utter ruin! Come now, O Brahman, and go to the Blessed One, inquire in my name for his health, and tell him my purpose Bear care fully in mind what the Blessed One may say, and repeat it to me, for the Buddhas speak nothing untrue."

When Varshakāra, the prime minister, had greeted the Blessed One and delivered his message, the venerable Ānanda stood behind the Blessed One and fanned him, and the Blessed One said to him "Have you heard, Ānanda, that the Vṛiṣi hold full and frequent public assemblies?"

"Lord, so I have heard," replied he

"So long, Ānanda," said the Blessed One, "as the Vṛiṣi hold these full and frequent public assemblies, they may be expected not to decline, but to prosper. So long as they meet together in concord, so long as they honor their elders, so long as they respect woman

hood, so long as they remain religious, performing all proper rites, so long as they extend the rightful protection, defence and support to the holy ones, the Vriji may be expected not to decline, but to prosper "

Then the Blessed One addressed Varshakāra and said "When I staid, O Brahman, at Vaishali, I taught the Vriji these conditions of welfare, that so long as they should remain well instructed, so long as they will continue in the right path, so long as they should live up to the precepts of righteousness, we could expect them not to decline, but to prosper "

As soon as the king's messenger had gone, the Blessed One had the brethren, that were in the neighbourhood of Rājagrīha, assembled in the service hall, and addressed them, saying

"I will teach you, O bhikshus, the conditions of the welfare of a community Listen well, and I will speak

"So long, O bhikshus, as the brethren hold full and frequent assemblies, meeting in concord, rising in concord, and attending in concord to the affairs of the Sangha, so long as they, O brethren, do not abrogate that which experience has proved to be good, and introduce nothing except such things as have been carefully tested, so long as their elders practise justice, so long as the brethren esteem, revere, and support their elders, and hearken unto their words so long as the brethren are not under the influence of craving, but delight in the blessings of religion, so that good and holy men shall come to them and dwell among them in quiet, so long as the brethren shall not be addicted to sloth and idleness, so long as the brethren shall exercise themselves in the severfold higher wisdom of mental activity, search after truth, energy, joy,

modesty, self control, earnest contemplation, and equanimity of mind, so long the Sangha may be expected not to decline, but to prosper

"Therefore, O bhikshus, be full of faith, modest in heart, afraid of sin, anxious to learn, strong in energy, active in mind, and full of wisdom"

LXXXVIII UPRIGHT CONDUCT

While the Blessed One stayed at Vulture's Peak he held a broad religious conversation with the brethren on the nature of upright conduct, and he repeated this sermon in a great many places all over the country

And the Blessed One said

"Great is the fruit, great is the advantage of earnest contemplation, when set round with upright conduct

"Great is the fruit, great is the advantage of intellect, when set round with earnest contemplation

"The mind set round with intelligence is freed from the great evils of sensuality, selfishness, delusion, and ignorance"

LXXXIX SHĀRIPUTRA'S FAITH

The Blessed One proceeded with a great company of the brethren to Nālandā, and there he stayed in a mango grove

Now the venerable Shāriputra came to the place where the Blessed One was, and having saluted him, took his seat respectfully at his side, and said "Lord! such faith have I in the Blessed One, that methinks there never has been, nor will there be, nor is there now any other, who is greater or wiser than the Bles-

sed One, that is to say, as regards the higher wisdom" ²

Replied the Blessed One "Grand and bold are the words of thy mouth, Shâriputra verily, thou hast burst forth into a song of ecstasy! Surely then thou hast known all the Blessed Ones who in the long ages of the past have been holy Buddhas?" ³

"Not so, O Lord!" said Shariputra ⁴

And the Lord continued "Then thou hast perceived all the Blessed Ones who in the long ages of the future shall be holy Buddhas?" ⁵

"Not so, O Lord!" ⁶

"But at least then, O Shâriputra, thou knowest me as the holy Buddha now alive, and hast penetrated my mind" ⁷

"Not even that, O Lord!" ⁸

"You see then, Shâriputra, that you know not the hearts of the holy Buddhas of the past nor the hearts of those of the future. Why, therefore, are your words so grand and bold? Why do you burst forth into such a song of ecstasy?" ⁹

"O Lord! I have not the knowledge of the hearts of Buddhas that have been and are to come, and now are. I only know the lineage of the faith. Just, Lord, as a king might have a border city, strong in its foundations, strong in its ramparts and with one gate alone, and the King might have a watchman there, clever, expert, and wise, to stop all strangers and admit only friends. And he, on going over the approaches all about the city, might not be able to observe all the joints and crevices in the ramparts of that city as to know where such a small creature as a cat could get out. That might well be. Yet all living beings of larger size than entered or left the city, would have to

pass through that gate. Thus only is it, Lord, that I know the lineage of the faith. I know that the holy Buddhas of the past, putting away all lust, ill will, sloth, pride, and doubt, knowing all those mental faults which make men weak, training their minds in the four kinds of mental activity, thoroughly exercising themselves in the sevenfold higher wisdom, received the full fruition of Enlightenment. And I know that the holy Buddhas of the times to come will do the same. And I know that the Blessed One, the holy Buddha of to day, has done so now.

"Great is thy faith O Shâriputra, replied the Blessed One, "but take heed that it be well grounded."

XC PÂTALIPUTRA

When the Blessed One had stayed as long as convenient at Nalanda, he went to Pataliputra, the frontier town of Magadha, and when the disciples at Pataliputra heard of his arrival, they invited him to their village rest house. And the Blessed One robed himself, took his bowl and went with the brethren to the rest house. There he washed his feet, entered the hall, and seated himself against the centre pillar, with his face towards the east. The brethren, also, having washed their feet, entered the hall, and took their seats round the Blessed One, against the western wall, facing the east. And the lay devotees of Pataliputra, having also washed their feet, entered the hall, and took their seats opposite the Blessed One, against the eastern wall, facing towards the west.

Then the Blessed One addressed the lay disciples of Pataliputra, and he said

"Fivefold, O householders, is the loss of the wrong

While the Blessed One stayed at Pātaliputra, the king of Magadha sent a messenger to the governor of Pataliputra to raise fortifications for the security of the town

And the Blessed One seeing the laborers at work predicted the future greatness of the place, saying "The men who build the fortress act as if they had consulted higher powers. For this city of Pataliputra will be a dwelling place of busy men and a centre for the exchange of all kinds of goods. But three dangers hang over Pātaliputra, that of fire, that of water, that of dissension."

XCI THE MIRROR OF TRUTH

The Blessed One proceeded to the village Nâdîka with a great company of brethren and there he stayed at the Brick Hall. And the venerable Ânanda went to the Blessed One and mentioning to him the names of the brethren and sisters that had died, anxiously inquired about their fate after death, whether they had been reborn in animals or in hell, or as ghosts, or in any place of woe. ¹

And the Blessed One replied to Ânanda and said ²

"Those who have died after the complete destruction of the three bonds of lust, of covetousness and of the egotistical cleaving to existence, need not fear the state after death. They will not be reborn in a state of suffering, their minds will not continue as a karma of evil deeds or sin, but are assured of final salvation. ³

"When they die, nothing will remain of them but their good thoughts, their righteous acts, and the bliss that proceeds from truth and righteousness. As rivers must at last reach the distant main, so their minds will be reborn in higher states of existence and continue to be pressing on to their ultimate goal which is the ocean of truth, the eternal peace of Nirvana. ⁴

"Men are anxious about death and their fate after death, but there is nothing strange in this Ânanda, that a human being should die. However, that you should inquire about them, and having heard the truth still be anxious about the dead, this is wearisome to the Blessed One. I will, therefore, teach you the mirror of truth. ⁵

"Hell is destroyed for me and rebirth as an ani-

mal, or a ghost, or in any place of woe I am converted, I am no longer liable to be reborn in a state of suffering, and am assured of final salvation'

"What, then, Ananda, is this mirror of truth? It is the consciousness that the elect disciple is in this world possessed of faith in the Buddha, believing the Blessed One to be the Holy One, the Fully enlightened One, wise, upright, happy, world knowing, supreme, the Bridler of men's wayward hearts, the Teacher of gods and men, the blessed Buddha'

"It is further the consciousness that the disciple is possessed of faith in the truth, believing the truth to have been proclaimed by the Blessed One, for the benefit of the world, passing not away, welcoming all leading to salvation, to which through truth the wise will attain, each one by his own efforts'

"And, finally, it is the consciousness that the disciple is possessed of faith in the order, believing in the efficacy of a union among those men and women who are anxious to walk in the noble eightfold path, believing this church of the Buddha, of the righteous the upright, the just, the law abiding to be worthy of honor, of hospitality, of gifts, and of reverence, to be the supreme sowing ground of merit for the world, to be possessed of the virtues beloved by the good, virtues unbroken, intact, unspotted, unblemished, virtues which make men truly free, virtues which are praised by the wise, are untarnished by the desire of selfish aims, either now or in a future life, or by the belief in the efficacy of outward acts, and are conducive to high and holy thought'

"This is the mirror of truth which teaches the straightest way to enlightenment which is the common goal of all living creatures. He who possesses the

mirror of truth is free from fear, will find comfort in the tribulations of life, and his life will be a blessing to all his fellow creatures'

10

XCHI AMBAPĀLĪ

Then the Blessed One proceeded with a great number of brethren to Vaishālī, and he stayed at the grove of the courtesan Ambapālī. And he said to the brethren "Let a brother, O bhikshus, be mindful and thoughtful. Let a brother, whilst in the world, overcome the grief which arises from bodily craving, from the lust of sensations, and from the errors of wrong reasoning. Whatever you do, act always in full presence of mind. Be thoughtful in eating and drinking, in walking or standing, in sleeping or waking, in talking or in being silent".

Now the courtesan Ambapālī heard that the Blessed One had arrived and was staying at her mango grove, and she went in a carriage as far as the ground was passable for carriages, and there she alighted. Thence proceeding on foot to the place where the Blessed One was, she took her seat respectfully on one side. As a prudent woman goes forth to perform her religious duties, so she appeared in a simple dress without any ornaments, yet beautiful to look upon.

And the Blessed One thought to himself "This woman moves in worldly circles and is a favorite of kings and princes, yet is her heart composed and quieted. Young in years, rich, surrounded by pleasures, she is thoughtful and steadfast. This, indeed, is rare in the world. Women, as a rule, are scant in wisdom and deeply immersed in vanity, but she, although living in luxury, has acquired the wisdom of a

master, taking delight in piety, and able to receive the truth in its completeness

When she was seated, the Blessed One instructed aroused, and gladdened her with religious discourse

As she listened to the law, her face brightened with delight. Then she rose and said to the Blessed One: ' May the Blessed One do me the honor of taking his meal, together with the brethren at my house tomorrow?' And the Blessed One gave, by silence, his consent

Now the Licchavi, a wealthy family of princely descent hearing that the Blessed One had arrived at Vaishali and was staying at Ambapali's grove, mounted their magnificent carriages and proceeded with their retinue to the place where the Blessed One was. And the Licchavi were gorgeously dressed in bright colors and decorated with costly jewels

And Ambapali drove up against the young Licchavi, axle to axle, wheel to wheel, and yoke to yoke, and the Licchavi said to Ambapali, the courtesan: ' How is it, Ambapali, that you drive up against us thus?'

' My lords,' said she, ' I have just invited the Blessed One and his brethren for their to morrow's meal '

And the princes replied: ' Ambapali! give up this meal to us for a hundred thousand '

' My Lord, were you to offer all Vaishali with its subject territory, I would not give up so great an honor!'

Then the Licchavi went on to Ambapali's grove

When the Blessed One saw the Licchavi approaching in the distance, he addressed the brethren, and said: ' O brethren, let those of the brethren who have never seen the gods gaze upon this company of the

Licchavi, for they are dressed gorgeously, like immortals" 12

And when they had driven as far as the ground was passable for carriages, the Licchavi alighted and went on foot to the place where the Blessed One was, taking their seats respectfully by his side. And when they were thus seated, the Blessed One instructed, roused, and gladdened them with religious discourse 13

Then they addressed the Blessed One and said "May the Blessed One do us the honor of taking his meal, together with the brethren, at our palace to-morrow?" 14

"O Licchavi," said the Blessed One, "I have promised to dine to-morrow with Ambapâli, the courtesan" 15

Then the Licchavi, expressing their approval of the words of the Blessed One, arose from their seats and bowed down before the Blessed One, and, keeping him on their right hand as they passed him, they departed thence, but when they came home, they cast up their hands, saying "A worldly woman has outdone us, we have been left behind by a frivolous girl!" 16

And at the end of the night Ambapâli, the courtesan, made ready in her mansion sweet rice and cakes, and announced through a messenger the time to the Blessed One, saying, "The hour, Lord, has come, and the meal is ready!" 17

And the Blessed One robed himself early in the morning, took his bowl, and went with the brethren to the place where Ambapâli's dwelling house was and when they had come there they seated themselves on the seats prepared for them. And Ambapâli, the courtesan, set the sweet rice and cakes before the br. 18

der, with the Buddha at their head, and waited upon them till they refused to take more

And when the Blessed One had finished his meal, the courtesan had a low stool brought, and sat down at his side, and addressed the Blessed One, and said "Lord, I present this mansion to the order of bhikshus, of which Buddha is the chief" And the Blessed One accepted the gift, and after instructing, rousing, and gladdening her with religious edification, he rose from his seat and departed thence

XCIII BUDDHA'S FAREWELL ADDRESS

When the Blessed One had remained as long as he wished at Ambapâli's grove, he went to Bêluva, near Vaishâli. There the Blessed One addressed the brethren, and said "O mendicants, do you take up your abode for the rainy season round about Vaishâli, each one according to the place where his friends and near companions may live I shall enter upon the rainy season here at Beluva"

When the Blessed One had thus entered upon the rainy season there fell upon him a dire sickness, and sharp pains came upon him even unto death. But the Blessed One, mindful and self possessed, bore them without complaint

Then this thought occurred to the Blessed One, "It would not be right for me to pass away from life without addressing the disciples, without taking leave of the order Let me now, by a strong effort of the will, bend this sickness down again, and keep my hold on life till the allotted time have come"

And the Blessed One, by a strong effort of the will, bent the sickness down, and kept his hold on life till

the time he fixed upon should come. And the sickness abated ⁴

Thus the Blessed One began to recover, and when he had quite got rid of the sickness, he went out from the monastery, and sat down on a seat spread out in the open air. And the venerable Ananda, accompanied by many other disciples, approached where the Blessed One was, saluted him, and taking a seat respectfully on one side, said "I have beheld, Lord, how the Blessed One was in health, and I have beheld how the Blessed One had to suffer. And though at the sight of the sickness of the Blessed One my body became weak as a creeper, and the horizon became dim to me, and my faculties were no longer clear, yet notwithstanding I took some little comfort from the thought that the Blessed One would not pass away from existence until at least he had left instructions as touching the order." ⁵

And the Blessed One addressed Ananda for the sake of the order and said ⁶

"What, then, Ananda, does the order expect of me? I have preached the truth without making any distinction between exoteric and esoteric doctrine, for in respect of the truth, Ananda, the Tathāgata has no such thing as the closed fist of a teacher, who keeps some things back." ⁷

"Surely, Ananda, should there be any one who harbours the thought, 'It is I who will lead the brotherhood,' or, 'The order is dependent upon me,' he should lay down instructions in any matter concerning the order. Now the Tathāgata, Ananda, thinks not that it is he who should lead the brotherhood, or that the order is dependent upon him." ⁸

of equal fruit and of much greater profit than any other the offerings of food which a Tathâgata accepts when he has attained perfect enlightenment and when he passes away by the utter passing away in which nothing whatever of his earthly existence remains behind—these two offerings of food are of equal fruit and of equal profit, and of much greater fruit and much greater profit than any other. There has been laid up by Chunda, the smith, a karma redounding to length of life, redounding to good birth, redounding to good fortune, redounding to good fame, redounding to the inheritance of heaven and of great power ” ” In this way, Ânanda, should be checked any remorse in Chunda, the smith ” ”

Then the Blessed One, perceiving that death was near, uttered these words ” ” He who gives away shall have real gain. He who subdues himself shall be free of passions. The righteous man casts off sin, and by rooting out lust, bitterness, and illusion, do we reach Nirvâna ” ”

XCVI MAITRÉYA.

The Blessed One proceeded with a great company of the brethren to the shâla grove of the Nallas, the Upavartana of Kushinagara on the further side of the river Hiranyavati, and when he had arrived he addressed the venerable Ânanda, and said ” ” Make ready for me, I pray you, Ânanda, the couch with its head to the north, between the twin shâla trees. I am weary, Ânanda, and wish to lie down ” ”

” ” Be it so, Lord ! ” ” said the venerable Ânanda, and he spread a couch with its head to the north between the twin shâla trees. And the Blessed One laid himself down, and he was mindful and self possessed ” ”

of equal fruit and of much greater profit than any other the offerings of food which a Tathâgata accepts when he has attained perfect enlightenment and when he passes away by the utter passing away in which nothing whatever of his earthly existence remains behind—these two offerings of food are of equal fruit and of equal profit, and of much greater fruit and much greater profit than any other. There has been laid up by Chunda, the smith, a karma redounding to length of life, redounding to good birth, redounding to good fortune, redounding to good fame, redounding to the inheritance of heaven and of great power' ' In this way, Ânanda, should be checked any remorse in Chunda, the smith' ' ²²

Then the Blessed One, perceiving that death was near, uttered these words ' ' He who gives away shall have real gain. He who subdues himself shall be free of passions. The righteous man casts off sin, and by rooting out lust, bitterness, and illusion, do we reach Nirvâna' ' ²³

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“ Be it so, Lord ! ” said the venerable Ânanda, and he spread a couch with its head to the north between the twin shala trees. And the Blessed One laid himself down, and he was mindful and self possessed ”

do not weep! Have I not already, on former occasions, told you that it is in the very nature of all things most near and dear unto us that we must separate from them and leave them? 8

"The foolish man conceives the idea of 'self,' the wise man sees there is no ground on which to build the idea of 'self,' thus he has a right conception of the world and well concludes that all compounds amassed by sorrow will be dissolved again, but the truth will remain 9

"Why should I preserve this body of flesh, when the body of the excellent law will endure? I am resolved, having accomplished my purpose and attended to the work set me, I look for rest! This is the one thing needed 10

"For a long time, Ananda, have you been very near to me by thoughts and acts of such love as never varies and is beyond all measure. You have done well, Ananda! Be earnest in effort and you too shall soon be free from the great evils, from sensuality, from selfishness, from delusion, and from ignorance!" 11

And Ananda, suppressing his tears, said to the Blessed One "Who shall teach us when thou art gone?" 12

And the Blessed One replied "I am not the first Buddha who came upon earth, nor shall I be the last. I came to teach you the truth, and I have founded on earth the kingdom of truth. Gautama Siddhârtha will die, but Buddha will live, for Buddha is the truth, and the truth cannot die. He who believes in the truth and lives it, is my disciple, and I shall teach him" 13

The religion which I have preached to you will flourish so long as my disciples cling to the truth and lead a life of purity. But when clouds of error darken

the light, the religion of the Tathâgata will last only for about five hundred years. Then in due time an other Buddha will arise, and he will reveal to you the selfsame eternal truth which I have taught you' "

Ânanda said "How shall we know him?" 15

The Blessed One said "He will be known as Maîtreya which means 'he whose name is kindness'" 16

XCVII BUDDHAS FINAL ENTERING INTO NIRVÂNA

Then the Mallas, with their young men and maidens and their wives, being grieved, and sad and afflicted at heart went to the Upavartana, the shala grove of the Mallas, and wanted to see the Blessed One, in order to partake of the bliss that devolves upon those who are in the presence of the Holy One 1

And the Blessed One addressed them and said 2

"Seeking the way you must exert yourselves and strive with diligence. It is not enough to have seen me! Walk as I have commanded you, free yourselves from the tangled net of sorrow. Walk in the path with steadfast aim" 3

"A sick man may be cured by the healing power of medicine and will be rid of all his ailments without beholding the physician" 4

"He who does not do what I command sees me in vain. This brings no profit. Whilst he who lives far off from where I am and yet walks righteously is ever near me" 5

"A man may dwell beside me, and yet, being disobedient, be far away from me. Yet he who obeys the dharma will always enjoy the bliss of the Tathâgata's presence" 6

Then the mendicant Subhadra went to the shila

grove of the Mallas and said to the venerable Ānanda "I have heard from fellow mendicants of mine, who were deep stricken in years and teachers of great experience 'Sometimes and full seldom do Tathāgatas appear in the world, the holy Buddhas' Now it is said that to day in the last watch of the night, the final passing away of the shramana Gautama will take place My mind is full of uncertainty, yet have I faith in the shramana Gautama and trust he will be able so to present the truth that I may get rid of my doubts O that I might be allowed to see the shramana Gautama ! " 7

When he had thus spoken the venerable Ānanda said to the mendicant Subhadra 'Enough ! friend Subhadra Trouble not the Tathāgata The Blessed One is weary' 8

Now the Blessed One overheard this conversation of the venerable Ānanda with the mendicant Subhadra And the Blessed One called the venerable Ānanda, and said "Ānanda ! Do not keep out Subhadra Subhadra may be allowed to see the Tathāgata What ever Subhadra will ask of me, he will ask from a desire of knowledge, and not to annoy me, and whatever I may say in answer to his questions, that he will quickly understand" 9

Then the venerable Ānanda said to Subhadra the mendicant "Step in, friend Subhadra, for the Blessed One gives you leave" 10

When the Blessed One had instructed Subhadra, and aroused and gladdened him with words of wisdom and comfort, Subhadra said to the Blessed One " 11

"Glorious Lord, glorious Lord ! Most excellent are the words of thy mouth, most excellent ! They set up that which has been overturned, they reveal that which has been hidden They point out the right road

to the wanderer who has gone astray They bring a lamp into the darkness so that those who have eyes to see can see Thus, Lord, the truth has been made known to me by the Blessed One and I take my refuge in the Blessed One, in the Truth, and in the Order May the Blessed One accept me as a disciple and true believer from this day forth as long as life endures "

And Subhadra, the mendicant, said to the venerable Ānanda "Great is your gain, friend Ānanda, great is your good fortune, that for so many years you have been sprinkled with the sprinkling of discipleship in this brotherhood at the hands of the Master himself "

Now the Blessed One addressed the venerable Ānanda, and said "It may be, Ānanda, that in some of you the thought may arise, 'The word of the Master is ended, we have no teacher more!' But it is not thus Ānanda that you should regard it It is true that no more shall I receive a body, for all future sorrow is now forever passed away But while Gautama Siddhārtha is gone Buddha remains The truth and the rules of the order which I have set forth and laid down for you all, let them, after I am gone, be a teacher unto you When I am gone, Ānanda, let the order, if it should so wish, abolish all the lesser and minor precepts "

Then the Blessed One addressed the brethren and said "There may be some doubt or misgiving in the mind of a brother as to the Buddha, or the truth, or the path Do not have to reproach yourselves afterwards with the thought, 'We did not inquire of the Blessed One when we were face to face with him' Therefore inquire now, O brethren, inquire freely "

And the brethren remained silent.

Then the venerable Ānanda said to the Blessed One "Verily, I believe that in this whole assembly of the brethren there is not one brother who has any doubt or misgiving as to the Buddha, or the truth, or the path!" 17

Said the Blessed One "It is out of the fullness of faith that thou hast spoken, Ānanda! But, Ānanda, the Tathāgata knows for certain that in this whole assembly of the brethren there is not one brother who has any doubt or misgiving as to the Buddha, or the truth, or the path! For even the most backward, Ānanda, of all these brethren has become converted, and is assured of final salvation" 18

Then the Blessed One addressed the brethren and said "If ye now know the dharma, the cause of all suffering, and the path of salvation O disciples will ye then say 'We respect the Master, and out of reverence for the Master do we thus speak!'" 19

The brethren replied "That we shall not, O Lord" 20

And the Holy One continued 21

"Of those beings who live in ignorance, shut up and confined, as it were, in an egg I have first broken the egg shell of ignorance and alone in the universe obtained the most exalted, universal Buddhahood Thus, O disciples, I am the eldest, the noblest of beings" 22

"But what ye speak, O disciples, is it not even that which ye have yourselves known, yourselves seen, yourselves realised?" 23

Ānanda and the brethren said "It is, O Lord" 24

Once more the Blessed One began to speak "Behold now, brethren," said he, "I exhort you, saying, 'Decay is inherent in all component things, but the truth will remain forever' Work out your salvation

with diligence ! " This was the last word of the Tathāgata. Then the Tathāgata fell into a deep meditation, and having passed through the four dhyānas, entered Nirvāna

When the Blessed One entered Nirvāna there arose, at his passing out of existence, a mighty earth quake, terrible and awe inspiring and the thunders of heaven burst forth, and of those of the brethren who were not yet free from passions some stretched out their arms and wept and some fell headlong on the ground, in anguish at the thought " Too soon has the Blessed One died ! Too soon has the Happy One passed away from existence ! Too soon has the Light of the world gone out ! "

Then the venerable Anuruddha exhorted the brethren and said " Enough, my brethren ! Weep not, neither lament ! Has not the Blessed One formerly declared this to us that it is in the very nature of all things near and dear unto us, that we must separate from them and leave them, since everything that is born, brought into being, and organised, contains within itself the inherent necessity of dissolution ? How then can it be possible that the body of the Tathāgata should not be dissolved ? No such condition can exist ! Those who are free from passion will bear the loss calm and self possessed, mindful of the truth he has taught us "

And the venerable Anuruddha and the venerable Ānanda spent the rest of the night in religious discourse

Then the venerable Anuruddha said to the venerable Ānanda " Go now, brother Ānanda and inform the Mallas of Kushinagara saying, ' The Blessed One

has passed away do, then, whatsoever seemeth to you fit!" ²⁹

And when the Mallas had heard this saying they were grieved, and sad, and afflicted at heart ³⁰

Then the Mallas of Kushinagara gave orders to their attendants, saying, "Gather together perfumes and garlands, and all the music in Kushinagara!" And the Mallas of Kushinagara took the perfumes and garlands, and all the musical instruments, and five hundred garments, and went to the shâla grove where the body of the Blessed One lay. There they passed the day in paying honor and reverence to the remains of the Blessed One, with dancing, and hymns, and music, and with garlands and perfumes, and in making copies of their garments, and preparing decorative wreaths to hang thereon. And they burned the remains of the Blessed One as they would do to the body of a king of kings. ³¹

When the funeral pyre was lit, the sun and moon withdrew their shining, the peaceful streams on every side were torrent swollen, the earth quaked and the sturdy forests shook like aspen leaves, whilst flowers and leaves untimely fell to the ground, like scattered rain so that all Kushinagara became strown knee deep with mandîra flowers raining down from heaven. ³²

When the burning ceremonies were over, Dêva putra said to the multitudes that were assembled round the pyre. ³³

"Behold, O brethren, the earthly remains of the Blessed One have been dissolved, but the truth which he has taught us lives in our minds and cleanses us from all sin. ³⁴

"Let us then go out into the world, as compass on site and in every place a great master, and preach to all

living beings the four noble truths and the eightfold path of righteousness, so that all mankind may attain to a final salvation, taking refuge in the Buddha the Dharma, and the Sangha '²⁵

And when the Blessed One had entered into Nirvâna, and the Mallas had burned the body with such ceremonies as would indicate that he was the great king of kings, ambassadors came from all the empires that at the time had embraced his doctrine, to claim a share of the relics, and the relics were divided into eight parts and eight dâgobas were erected for their preservation One dagôba was erected by the Mallas and seven others by the seven kings of those countries, the people of which had taken refuge in Buddha '²⁶

CONCLUSION.

XCVIII THE THREE PERSONALITIES OF BUDDHA.

WHEN the Blessed One had passed away into Nirvâna, the disciples came together and consulted what to do in order to keep the dharma pure and uncorrupted by heresies

And Upali rose, saying

"Our great Master used to say to the brethren 'O bhikshus! after my Nirvâna you must reverence and obey the law. Regard the law as your master. The law is like unto a light that shines in the darkness, pointing out the way, it is also like unto a precious jewel to gain which you must shun no trouble, and be ready to bring any sacrifice, even should it be needed, your own lives. Obey the dharma which I have revealed to you, follow it carefully and regard it in no way different from myself.'

"Such were the words of the Blessed One

"The law, accordingly, which Buddha has left us as a precious inheritance has now become the visible body of the Tathâgata. Let us, therefore, revere it and keep it sacred. For what is the use of erecting dagôbas for relics, if we neglect the spirit of the Master's teachings?

And Anuruddha arose and said

“Let us bear in mind, O brethren, that Gautama Siddhartha was the visible appearance of the truth it self. He was the Holy One and the Perfect One and the Blessed One, because the eternal truth had taken abode in his body. The great Shâkyamuni is the bodily incarnation of the truth, and he has revealed the truth to us.”

“The Tathâgata taught us that the truth existed before he was born into this world, and will exist after he has entered into the bliss of Nirvâna.”

“The Tathâgata said—

“‘The Blessed One is the truth, and as such he is omnipresent and eternal, endowed with excellencies innumerable, above all human nature, and ineffable in his holiness.’”

“Now, let us bear in mind that not this or that law which he has given us in the dharma is Buddha but the truth, the truth which is eternal, omnipresent, immutable and most excellent.”

“Many laws of the dharma are temporary and were prescribed because they suited the occasion and were needed for some transient emergency. The truth, however, is not temporary.”

“The truth is not arbitrary or a matter of opinion, but can be investigated, and he who earnestly searches for the truth will find it.”

“The truth is hidden to the blind, but he who has the mental eye sees the truth. The truth is Buddha’s essence, and the truth will remain the ultimate standard by which we can discern false and true doctrines.”

“Let us, then, revere the truth, let us inquire into the truth and state it, and let us obey the truth. For

the truth is Buddha our Master, our Teacher, our Lord "

And Kâshyapa rose and said

"Truly you have spoken well, O brethren. Neither is there any conflict of opinion on the meaning of our religion. For the Blessed One possesses three personalities, and every one of them is of equal importance to us"

"There is the Dhârma Kâya. There is the Nirmâna Kâya. There is the Sambhôga Kâya"

"Buddha is the all excellent truth, eternal, omnipresent, and immutable. This is the Sambhôga Kâya which is in a state of perfect bliss"

"Buddha is the all loving teacher assuming the shape of the beings whom he teaches. This is the Nirnâna Kâya, his apparitional body"

"Buddha is the all blessed dispensation of religion. He is the spirit of the Sangha and the meaning of the commands which he has left us in his sacred word, the dharma. This is the Dharma Kâya, the body of the most excellent law"

"If Buddha had not appeared to us as Gautama Shâkyamuni, how could we have the sacred traditions of his doctrine? And if the generations to come did not have the sacred traditions preserved in the Sangha, how could they know anything of the great Shâkyamuni? And neither we nor others would know anything about the most excellent truth which is eternal, omnipresent, and immutable"

"Let us then keep sacred and revere the traditions, let us keep sacred the memory of Gautama Shâkyamuni, so that both may serve us to find the truth, for he whose spiritual eye is open will discover it and it is the same to every one who possesses the

comprehension of a Buddha to recognise it and to expound it "²³

Then the brethren decided to convene a synod in Rajagrīha in order to lay down the pure doctrines of the Blessed One, to collect and collate the sacred writings, and establish a canon which should serve as a source of instruction for future generations ²⁴

XCIX THE PURPOSE OF BEING

Eternal verities dominate the formation of worlds and constitute the cosmic order of natural laws. But when, through the conflicting motion of masses, the universe was illumined with blazing fire there was no eye to see the light, no ear to listen to reason's teachings, no mind to perceive the significance of being, and in the immeasurable spaces of existence no place was found where the truth could abide in all its glory ¹

In the due course of evolution sentiency appeared and sense perception arose. There was a new realm of soul life full of yearning with powerful passions and of unconquerable energy. And the world split in twain there were pleasures and pains self and not self friends and foes hatred and love. The truth vibrated through the world of sentiency, but in all its infinite potentialities no place could be found where the truth could abide in all its glory ²

And reason came forth in the struggle for life. Reason began to guide the instinct of self, and reason took the sceptre of the creation and overcame the strength of the brutes and the power of the elements. Yet reason seemed to add new fuel to the flame of hatred, increasing the turmoil of conflicting passions, and brothers slew their brothers for the sake of satis

lying the lust of a fleeting moment And the truth repaired to the domains of reason, but in all its recesses no place was found where the truth could abide in all its glory

Now reason, as the helpmate of self, implicated all living beings more and more in the meshes of lust hatred, and envy, and from lust, hatred, and envy the evils of sin originated Men broke down under the burdens of life, until the saviour appeared, the great Buddha, the Holy Teacher of men and gods

And Buddha taught men the right use of sentiency, and the right application of reason, and he taught men to see things as they are, without illusions, and they learned to act according to truth He taught righteousness and thus changed rational creatures into humane beings, just, kind hearted, and faithful And now at last a place was found where the truth might abide in all its glory, and this place is the soul of man kind

Buddha, O Blessed One, O Holy One, O Perfect One, thou hast revealed the truth and the truth has appeared upon earth and the kingdom of truth has been founded

There is no room for truth in space, infinite though it be

There is no room for truth in sentiency, neither in its pleasures nor in its pains, sentiency is the first footstep of truth, but there is no room in it for the truth, though it may beam with the blazing glow of beauty and life.

Neither is there any room for truth in rationality Rationality is a two-edged sword and serves the purpose of love equally as well as the purpose of hatred Rationality is the platform on which the truth stand

eth No truth is attainable without reason Never
theless, in mere rationality there is no room for truth
though it be the instrument that masters the things of
the world ⁹

The throne of truth is righteousness, and love and
justice and good will are its ornaments ¹⁰

Righteousness is the place in which truth dwells
and here in the souls of mankind aspiring after the
realisation of righteousness, there is ample space for a
rich and ever richer revelation of the truth ¹¹

This is the Gospel of the Blessed One This is the
revelation of the Enlightened One This is the bequest
of the Holy One ¹²

Those who accept the truth and have faith in the
truth take refuge in the Buddha, the Dharma and the
Sangha ¹³

Receive us O Buddha as thy disciples from this
day hence, so long as our life lasts ¹⁴

Comfort, O holy Teacher, compassionate and all
loving, the afflicted and the sorrow laden, illumine
those who go astray, and let us all gain more and
more in comprehension and in holiness ¹⁵

The truth is the end and aim of all existence, and
the worlds originate so that the truth may come and
dwell therein ¹⁶

Those who fail to aspire for the truth have missed
the purpose of life ¹⁷

Blessed is he who rests in the truth, for all things
will pass away, but the truth abideth forever ¹⁸

The world is built for the truth, but false combina-
tions of thought misrepresent the true state of things
and bring forth errors ¹⁹

Errors can be fashioned as it pleases those who
cherish them, therefore they are pleasant to look ²⁰

upon, but they are unstable and contain the seeds of
dissolution ²⁰

Truth cannot be fashioned Truth is one and the
same, it is immutable ²¹

Truth is above the power of death, it is omni
present, eternal, and most glorious ²²

Illusions, errors and lies are the daughters of Māra,
and great power is given unto them to seduce the
minds of men and lead them astray upon the path of
sin ²³

The nature of delusions, errors, and lies is death,
and sin is the way to perdition ²⁴

Delusions, errors, and lies are like huge, gaudy
vessels, the rafters of which are rotten and worm
eaten, and those who embark in them are fated to be
shipwrecked ²⁵

There are many who say "Come error, be thou
my guide, and when they are caught in the meshes of
selfishness, lust, and evil desires, misery is begot ²⁶

Yet does all life yearn for the truth and the truth
only can cure our diseases and give peace to our un
rest ²⁷

Truth is the essence of life, for truth endureth be
yond the death of the body Truth is eternal and will
still remain even though heaven and earth shall pass
away ²⁸

There are not many different truths in the world
for truth is one and the same at all times and in every
place ²⁹

Truth teaches us the noble eightfold path of right
eousness and it is a straight path easily found by the
truth loving Happy are those who walk in it. ³⁰

C THE PRAISE OF ALL THE BUDDHAS

All the Buddhas are wonderful and glorious
There is not their equal upon earth
They reveal to us the path of life
And we hail their appearance with pious reverence

All the Buddhas teach the same truth
The Truth points out the way to those who have gone
 wrong
The Truth is our hope and comfort
We gratefully accept its illimitable light

All the Buddhas are one in essence,
Which is omnipresent in all modes of being,
Sanctifying the bonds that tie all souls together,
And we rest in its bliss as our final refuge

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IV, 9	<i>Fo, vv 22-24.....</i>	Matth ii, 1
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X	<i>Fo vv</i> 1000-1023	
X 11	{ <i>Fo v</i> 1024 <i>Fo vv</i> 1222 1224}	{ Luke vii 19 <i>Matth</i> ii 3 Luke iv 2 <i>Matth</i> iv 1-7 <i>Mark</i> i 13}
XI [See LXXX X -6]	<i>Fo vv</i> 1026-1110	
XII	<i>Fo</i> 1111 1199	
XII 8	{ <i>QKM p</i> 79 <i>SDP</i> vii [<i>SB</i> xxi <i>p</i> 172] <i>SDP</i> iii [<i>SB</i> xxi <i>p</i> 90]}	
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XVI 7	<i>SA v</i> 241	
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XVIII 8	<i>Fe</i> vv 1289 1290	
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XIX	{ QLA <i>U</i> p 264 QLA <i>U</i> p 266 }	{ Matth v. 16 Matth vii. 6 }
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XL, 4	<i>B St</i> , p. 200	-
XL, 7	<i>DP</i> , v. 227, <i>SB</i> x, p. 58 (cf. <i>CKD</i> , p. 112)	Matth. xi, 16, 19
XLI	<i>MV</i> , vi, 29 [<i>SB</i> , xvii, pp. 104-105]	-

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LII	<i>EA</i> [cf <i>CBS</i> p 15 and also <i>MV</i> v]	
LIII	Compiled from <i>HM</i> pp 280 et seq. <i>Fo</i> vv 1682 1683 and <i>OK</i> 35	

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XCVII 19-20	Mahatanhdsakkham	
XCVII 23 24	ya Sutta Majjhi ma Nikdya vol 1 p 263 quoted by Old G p 349 E p 325	
**		
XCVII 22	Suttavibhanga, Pd rājika 1 pp 1-4 quoted by Old G p 349 E p 325	I Cor xv 20
XCVIII	EA embodying later traditions see EH and almost any other work on Bud- dhism	The Christian Tri- nity dogma
XCIX	EA	
C	EA in imitation of a formula at pres- ent in use among Northern Bud- dhists	

ABBREVIATIONS IN THE TABLE OF REFERENCE

Bf—Boucicault's *Introduction à l'histoire du Bouddhisme Indien* Paris, 1848

BfL—The Life or Legend of Gautama by the R. Rev P. B. Gardet, Second Edition Rangoon 1886

BP—Buddhaghosha's *Pathables*. Translated by T. Rogers, London, 1870.

BSI—Buddhist Birth Stories or Jataka Tales. Translated by Rhys Davids, London 1880.

CBS—A Catalogue of Buddhist Scriptures from the Chinese by Samuel Beal London 1871.

Ck D—[Chinese Dhammapada] Texts from the Buddhist Canon commonly known as Dhammapada. Translated by S. Beal London and Boston 1873.

DP—The Dhammapada Translated from Pali by F. Max Müller Vol. X. Part I of the Sacred Books of the East. Oxford, 1881.

EA—Explanatory Addition.

EH—Handbook of Chinese Buddhism by Ernest J. Eitel London, 1888.

Fo—The Fo-Sho-Hing Tsan king. A Life of Buddha by Arvaghosha translated from Sanskrit into Chinese by Dharmaraksha A.D. 420, and from Chinese into English by Samuel Beal Vol. XIV of the Sacred Books of the East Oxford 1883.

HV—A Manual of Buddhism by R. Spence Hardy Second Edition London 1880.

LA G—Die Legende von Ksitigotami by Jakob H. Thiessen Breslau 1886.

LF—Lalita Vistara translated into German by Dr S. Lefmann Berlin 1884.

MPV—The Mahāparinibbana Sutta. The Book of the Great Decease Vol. XI of the Sacred Books of the East Oxford 1881.

MI—The Mahāvagga. I-IV in Vol. XIII, V-X in Vol. XVII of the Sacred Books of the East Oxford 1881-1882.

MJ—Outlines of the Mahāyāna as Taught by Buddha by S. Kuroda Tokyo Japan 1893.

OMG—German Edition Buddha sein Leben seine Lehre und seine Gemeinde by H. Oldenberg Second Edition Berlin 1890.

OMF—English translation Buddha, His Life His Doctrine and His Order by H. Oldenberg London 1892.

PT—Pantchatantra translated into German by Theodor Benfey. Two vols. Leipzg 1849.

QKU—The Questions of King Milinda translated from Pali by T. W. Rhys Davids. Vol. XXXV of the Sacred Books of the East Oxford 1891.

RB—The Life of the Buddha from Tibetan Works translated by W. W. Rockhill London 1894.

SG—Gya Tchee Roll Pa Histoire du Bouddha Sakya Mouni, by Poucage. Paris 1868.

RHP—The Romantic History of Buddha from the Chinese Sanskrit by S. Beal. London 1873.

RDB—Buddhism by T. W. Rhys Davids in the Series of Non-Christian Religious Systems. London 1894.

SaS—Sutta of Forty-two Sections. Kyoto Japan

SB—Sacred Books of the East.

SA—Sutta Nipata, translated from the Pali by V. Faustell. Part II Vol. X of the Sacred Books of the East Oxford 1881.

ST—A brief Account of Shāṅkha by R. Akamatsu Kyoto, Japan, 1893.

SP—Sapt Sutta Ithi, by M. P. Grimble, Jark 1874.

TPT—Tatpūrva Antalagāra Texts and their Pali version by Dr E. L. Legge Hermann Leyden 1872.

GLOSSARY OF NAMES AND TERMS.

(In the text of the present booklet all unnecessary terms have been avoided. Whenever a good English equivalent could be found the foreign expression has been dropped. Nevertheless the introduction not only of many foreign-sounding names but also of some of the original terms was unavoidable.

Now we have to state that the Eastern people at least those of Hindu culture during the golden age of Buddhism in India adopted the habit of translating not only terms but also names. A German whose name is Schmid is not called Smith in English but Buddhists when translating from Pali into Sanskrit change Siddhattha into Siddhārtha. The reason of this strange custom lies in the fact that Buddhists originally employed the popular speech and did not adopt the use of Sanskrit until about five hundred years after Buddha. Since the most important names and terms such as Siddhārtha, Nirvana and Dharma have become familiar to us in their Sanskrit form while their Pali equivalents Siddhattha, Nibbana and Dhamma are little used, it appeared advisable to prefer the Sanskrit forms and this principle has been carried out in 'The Gospel of Buddha' with as much consistency as possible. However as there are instances in which the Pali, for some reason or other, has been preferred by English authors [e. g. Krishā Gautami is always called Kisa Gotami], we present here in the Glossary both the Sanskrit and the Pali forms.

Names which have been Anglicised such as 'Brahma, Brahman, Benares, Jain and karma' have been preserved in their accepted form. If we adopt the rule of transferring Sanskrit and Pali words in their stem form as we do in most cases (e. g. Nirvana dhamma) we ought to call Brahma, Brahman 'and karma' 'karmān'. But *seus ex lysaneus*. In a popular book it is not wise to swim against the stream.

Following the common English usage of saying "Christ" not "the Christ," we say 'Buddha' 'Bodhisattva' not 'the Buddha' 'the Bodhi sattva.'

- Abhi'jñā, skt., Abhi'ññā, p., supernatural talent. There are six abhijñās which Buddha acquired when attaining perfect enlightenment —(1) the celestial eye, or an intuitive insight of the nature of any object in any universe, (2) the celestial ear, or the ability to understand any sound produced in any universe, (3) the power of assuming any shape or form, (4) knowledge of all forms of pre-existence of one's self and others.

(5) intuitive knowledge of the minds of all beings, and (6) knowledge of the finality of the stream of life —154 155

Achira'vati, *skt* and *p*, a river —81

Ajātasha'tru, *skt*, Ajātasa'ttu, *p*, the son of king Bimbisāra and his successor to the throne of Magadha —95 97

Ājñā'ta, *skt*, Annāta, *p*, literally 'knowing' a cognomen of Kaundinya, the first disciple of Buddha —44

Ambapāli, the courtesan called "Lady Amra" in Fo-Sho-Hung Tsan Kuei It is difficult for us to form a proper conception of the social position of courtesans at Buddha's time in India. This much is sure, that they were not common prostitutes, but ladies of wealth possessing great influence. Their education was similar to the *betaiae* in Greece, where Aspasia played so prominent a part. Their rank must sometimes have been like that of Madame Pompadour in France at the court of Louis XIV. They rose to prominence not by birth, but by beauty, education refinement, and other purely personal accomplishments and many of them were installed by royal favor. The first paragraphs of Khandhaka VIII of the Mahāvagga [S. E., Vol. XVII pp. 171 172] gives a fair idea of the important role of courtesans in those days. They were not necessarily venal daughters of lust but often women of distinction and repute worldly but not disrepectable —201, 202 203 204

Amitā'bha, *skt* and *p*, endowed with boundless light, from *amita* infinite immeasurable and *ābha* ray of light splendor, the bliss of enlightenment. It is a term of later Buddhism and has been personified as Amitābha Buddha, or Amida. The invocation of the all-saving name of Amitābha Buddha is a favorite tenet of the Lotus or Pure Land sect so popular in China and Japan. Their poetical conception of a paradise in the West is referred to in Chapter LX. Southern Buddhism knows nothing of a personified Amitābha and the Chinese travellers Fa-hien and Hsuen tsang do not mention it. The oldest allusion to Amida is found in the *Amidraus Sātra*, translated A.D. 145 170 [See Eitel Handbook, pp. 7-9] —150 151 152 153

Āna'nda, *skt* and *p*, Bodhi's cousin and his favorite disciple. The Buddhistic St. John (Johannes) —69 70 76 100, 168, 169 174, 175, 191, 192, 200 205 206 207 208, 209 210, 212 213 214, 215 216, 217, 218, 219 220, 221, 222

Anāthapindika, *skt*, and *p*, (also called Anāthapindada in *skt*) Literally "One who gives alms (*pindā*) to the unprotected or

needy (*anātha*) Etel's etymology one who gives without keeping (*anātha*) a mouthful (*pinda*) for himself is not tenable A wealthy lay devotee famous for his liberality and donor of the Jētavana vihara —59 60 61 63 64 70 71 146

Ānābhāra *skt* and *pr* literally he who brings food name of Sumana's slave —167 168

Anuruddha a prominent disciple of Buddha known as the great master of Buddhist metaphysics He was a cousin of Buddha being the second son of Amritōdāna a brother of Shuddhōdāna —69 222 225

Ārāda *skt* Alāra *pr* a prominent Brahman philosopher His full name is Ārāda Kālāma —22 23 213

Arhat *skt* Arahant *pr* a saint (See also Saint in Index) —82

Āshvajīt *skt* Assajī *pr* one of Buddha's disciples by whose dignified demeanor Śāriputra is converted —58

Āsta *skt* and *pr* a prophet —8 9

Ātman *skt* and *pr* breath as the principle of life the soul self the ego To some of the old Brahman schools the Ātman constitutes a metaphysical being in man which is the thinker of his thoughts the perceiver of his sensations and the doer of his doings Buddha denies the existence of an Ātman in this sense —22 24 26 134

Balāni or pancha balāni *skt* and *pr* (the singular is *balī* power) the five moral powers (also called pancha indriyān) which are Faith, energy memory or recollection meditation or contemplation and wisdom or intuition

Bēluva a village near Vaishālī —204

Benares, the well known city in India Anglicised form of Vārāṇasi *skt* and Bārīnāsī *pr* (See Hāshī) —37 48 90 91 93 94

Bha'gavant, *skt* Bha'gavat *pr* the man of merit worshipful the Blessed One A title of honor given to Buddha —17 149 174

Bha'llika, *skt* and *pr* a merchant —34 35

Bhāradvāja *skt* and *pr* name of a Brahman —117 119 173

Bhāvanā, *pr* meditation There are five principal meditations metta bhāvanā on love karuṇā bhāvanā on pity muditā bhāvanā on joy asubha bhāvanā on impunity and spekṣhā bhāvanā on serenity [See Rhys Davids's *Buddhism* pp 170-171] —153

Bhikkhu *skt* bhi'kkhu *pr* mendicant monk from the five bhikkhus, 27 37 38 39 40 42 43 44 49 57 59 65 75 76 77 78 80 81 82 84 85 86 87 88 90 91 93 95 100 101

three personalities of, 225, B, the truth 2 217, 227, B truly thou art 123 129, B will arise another, 218, B a birth, 7 B a death, 218, B a farewell address 204, consolidation of B's religion 75, Buddhas the praise of all the 232, Buddhas, the religion of all the 56, Buddhas, the words of immutable 15 18

Ch'enna, *skt* and *pt*, prince Siddhirtha's driver — 12 18 19

Chu'nda *skt* and *pt*, the smith of Pava — 211 214 215

Digōba modernised form of *skt* Dhūtū ga'sbha "relic shrine" (also called Stūpa in Northern Buddhism) a mausoleum, tower containing relics, a kenotaph — 224 225

Dinamati *skt* and *pt*, name of a village The word means "having a mind to give" — 131

Dēva, *skt* and *pt*, any celestial spirit a god especially of intermediate rank, angel — Dēva questions of the, 146 Buddha replies to the dēva, 146, Dēvas 27 40 43 57

Dīvada'tta (etym. god-given) brother of Kashubhārā and Buddha's brother in law He tried to found a sect of his own with severer rules than those prescribed by Buddha He is described undoubtedly with great injustice in the Buddhist canon and treated as a traitor [About his sect see Rh. Davids's B. p. 181-182] — 69-70, 93-97 191

Dīvapu'tra, *skt*, Dīvapu'tra, *pt*, (etym. Son of a God) one of Buddha's disciples — 223

Dha'rima, *skt*, Dha'rima, *pt*, originally the natural condition of things or beings, the law of their existence truth then religious truth the law the ethical code of righteousness, the whole body of religious doctrines as a system religion — 31 33 35 47 52 56 62, 67 146 147 149, 155 let a man take pleasure in the dharma, 149, the goodness of the dharma, 114

Dharmakīya *skt* the body of the law — 227

Dharmapāda *skt*, Dharmapāda *pt* — 111

Dharmarīja, *skt*, Dharmarīja *pt*, the king of truth — 77 115

Ibyāna, *skt*, Jhāna *pt*, intensive mental vision, certain aspects the result of samādhi The dīva dīpa is a movement traces an aspect of the great devotion, saying that deliverance can be obtained only by the recognition of the four truths and walking on the noble eightfold path but he did not work it out so that he did not get it in accordance and taught it to others. I am the interpretation of the Ibyāna must be agreed upon

but a self possessed and purposive eradication of egotism. There are four Dhyānas the first being a state of joy and gladness born of seclusion full of investigation and reflexion the second one born of deep tranquillity without reflexion or investigation the third one brings the destruction of passion while the fourth one consists in pure equanimity making an end of sorrow [See Rhys Davids's B pp 175 176] In the Fo Shō hing tsan king the Dhyāna is mentioned twice only first III 12 vv 960-978 where Ārāda sets forth the doctrine of the four Dhyānas which is not approved of by Buddha and secondly at Buddha's death when losing consciousness his mind is said to have passed through all the Dhyānas —155

Dīrghāyu *skt* Dīrghāvu *þ* the etymology of the word is live long Name of a mythical prince son of king Dīrgheti —90-94

Dīrghēti *skt* Dīghēti *þ* literally suffer long Name of a mythical king father of prince Dīrghāvu —90 91 93

Ganges the well known river of India —11 198

Gau tama *skt* Go tama *þ* Buddha's family name —7 38 227
Gautama denies the existence of the soul 130 Gautama is gone Buddha remains 220 Buddha not Gautama 149 Gau tama the shramana 219 Gautama Siddhārtha 95 217 225
Gautami name of any woman belonging to the Gautama family
Krishā Gautami 14 186 187

Gavāmpati *skt* Gava mpati *þ* literally lord of cows a friend of Yashas —48

Ga yā Kāshyapa brother of the great Kāshyapa of Uruvilā —52
Hinayāna the small vehicle viz of salvation A name invented by Northern Buddhists in contradistinction to Mahāyāna to designate the spirit of Southern Buddhism The term is not used among Southern Buddhists —Pp ix x

Hir'anyavati *skt* Hirañnavati *þ* a river —215
Ikshvāku *skt* Okkāka *þ* the name of a mythological family from which the chiefs of the Shākyas claim descent —7

Indra one of the principal Brahman gods —120 177
Indriyāni or pancha indriyāni the five organs of the spiritual sense (See Balāni)

Ishvara *skt*, Issara *þ* (lit independent existence) Lord Creator personal God a title given to Shiva and other great deities In Buddhist scriptures the *skt* Ishvara (not the *þ* Issara) means always a transcendent or extramundane God a personal God a deity distinct from and independent of nature

who is supposed to have created the world out of nothing — 60 61

Jain a modernised form of *skt* Jaina an adherent of the Jain sect which reveres Vardhamāna (Jñātaputra) as Buddha (See *Jainism*) — 37

Jainism a sect founded by Vardhamāna older than Buddhism and still extant in India. It is in many respects similar to Buddhism. Buddha's main objection to the Jains was the habit of their ascetics of going naked. The Jains lay great stress upon ascetic exercises and self mortification which the Buddhists declare to be injurious

Jambū *skt* and *प* a tree — 14 28

Jambū nada *skt* Jambū nada *प* a town of unknown site (Also the name of a mountain and of a lake) — 380

Jatila *प* wearing matted hair. The Jatilas were Brahman ascetics. Buddha converted a tribe of them and Kāshyapa their chief became one of his most prominent disciples — 49 53

Jāta the heir apparent to the kingdom of Shrāvasti — 70 71

Jātavāna a vihara — 70-72 146 169 174 185

Jina the Conqueror an honorary title of Buddha. The Jains use the term with preference as an appellative of Vardhamāna whom they revere as their Buddha — 38

Jivaka *skt* and *प* physician to king Bimbisāra. According to tradition he was the son of king Bimbisāra and the courtesan Sālavati. We read in Mahāvagga VIII that after his birth he was exposed but saved then he became a most famous physician and cured Buddha of a troublesome disease contracted by wearing cast off rags. He was an ardent disciple of Buddha and prevailed upon him to allow the bhikshus to wear lay robes — 75 76

Jñātaputra *skt* Nātaputta *Jain Prakrit* the son of Jñāta. Patronym of Vardhamāna the founder of Jainism — 124

Jyotishka *skt* name of a householder son of Subhadra — 99 100

Kālāma *skt* and *प* (see Ārāda)

Kānθaka prince Śuddhārtha's horse — 18 19

Kapilavastu *skt* Kapilavatthu *प* the capital of the Shākyas the birthplace of Buddha — 7 10 64 69 71

Karma anglicised form of *skt* stem form *ka* *rman* (nom. s. *karma*) the *प* of which is *ka* *n* *mam*. Action work the law of action retribution results of deeds previously done and the destiny

resulting therefrom. Estel defines karma as that moral kernel [of any being] which alone survives death and continues in transmigration. Karma is a well defined and scientifically exact term. Professor Huxley says In the theory of evolution the tendency of a germ to develop according to a certain specific type e.g. of the kidney bean seed to grow into a plant having all the characters of *Phaseolus vulgaris* is its karma. It is the last inheritor and the last result of all the conditions that have affected a line of ancestry which goes back for many millions of years to the time when life first appeared on earth. We read in the Anguttara Nikāya Pancaka Nipāta My action (karma) is my possession my action is my inheritance my action is the womb which bears me my action is the race to which I am akin [as the kidney bean to its species] my action is my refuge [See the article Karma and Nirvāna in *The Monist* Vol IV No 3 pp 417-439]—22 25 26 68 72 96 98 132 137 151 199 215

Kāshī *skt* Kāsī *pl* the old and holy name of Benares—90 et seq. 170

Kāshyapa *skt* Kaśapa *pl* (the etymology He who swallowed fire is now rejected) a name of three brothers chiefs of the Jatilas called after their residences Uruvīvā Nad and Gayā. The name Kāshyapa applies mainly to Kāshyapa of Uruvīvā one of the great pillars of the Buddhistic brotherhood who took at once after his conversion a most prominent rank among Buddha's disciples [Kāshyapa of Uruvīvā is frequently identified with Mahā Kāshyapa the same who was president of the council at Rājagṛīha but H. Dharmapāla states on the authority of the Anguttara Nikāya that the two were altogether different persons]—49-53 100 141 142 227

Kaundinya *skt* Kūndāñña *pl* name of Buddha's first disciple afterwards called Ājīta Kaundinya in *skt* and Āññāta Kūndāñña in *pl*—42 44

Kaushāmbī *skt* Kūṣāmbī *pl* a city—85 88 89 165

Klēsha *skt* Kūlēśa *pl* error

Kūli a little kingdom in the neighborhood of Kapilavastu the home of Yashodharā—11

Kośala *skt* and *pl* name of a country—63 64 91 117

Kṛishṇa Gau tam: *skt* Kṛiśṇa Gau tam: *pl* the slim or thin Gautami Name (1) of a cousin of Buddha mentioned in Chap VI p 14

(2) of the heroine in the parable of the mustard seed — 14
 186 187

Krishna one of the most prominent Brahman gods — 49

Kushinagara *skt* Kusināra *pl* name of a town — 212 213 215
 222 223

Kūtada'nta, a Brahman chief in the village Danamati is mentioned in Sp Hardy's *V B* p 289 and in *S B E* Vol XIX p 242 [Fo v 1682] also called Khānumat — 131 140

Lacchana *skt* and *pl* the name of a princely family — 202 203

Lumbini *skt* a grove named after a princess its owner — 7

Ma'gadha *skt* and *pl* name of a country — 53 58 59 76 97 194
 196

Mahārāja the great king — 73

Mahāsētu the great bridge A name invented by the author of the present book to designate the importance of Christianity compared to the Hinayāna and Mahāyāna of Buddhism — ix x

Mahāyāna the great vehicle viz of salvation Name of the Northern conception of Buddhism comparing religion to a great ship in which men can cross the river of Samsāra to reach the shore of Nirvāna — ix x

Maitreya *skt* Mētteya *pl* etymology full of kindness the name of the Buddha to come — 215 218

Malla *skt* and *pl* name of a tribe — 213 215 218 222 224

Manasā'krita *skt* Manasākata *pl* a village in Kosala — 117 118
 120 121

Māndīra *skt* and *pl* a flower of great beauty — 8

Māra, *skt* and *pl*, the Evil One the tempter the destroyer the god of lust sin and death — 8 29 30 35 74 110 111 116
 152 182 207, 208 209

Mārga, *skt* magga *pl* path especially used in the Pāli phrase Ariyo atthangiko maggo the noble eightfold path which consists of right views high aims, right speech upright conduct a harmless livelihood perseverance in well-doing intellectual activity and earnest thought [See *S B E* Vol XI pp. 63 and 147]

Mātali *skt* and *pl* name of a demon in the retinue of Yama — 177

Mātanga *skt* and *pl*, literally of low birth the Mātanga caste comprises mongrels of the lowest with higher castes. — 174

Ma'thurā *skt* and *pl* name of a place — 179

Mandgalyā yana *skt* Mogallana *f* one of the most prominent
 - disciples of Buddha a friend of Shāriputra —58 67
 Māyā *skt* and *f* delusion magic enchantment The veil of
 Māyā is the illusion of self which lies upon the eyes of the
 worldling who thus is unable to see things as they really are
 and misunderstands his relation to his fellow-creatures —6
 178

Māyā Buddha's mother (See Māyā-dēvi) —7 77

Māyā dēvi also called Mahā Māyā or simply Māyā *skt* and *f*
 the wife of Shuddhōdāna and mother of Buddha She died
 in childbed and Buddha ascends to heaven to preach to her
 the good law and the gospel of salvation —7 77

Mu ni *skt* and *f* a thinker a sage especially a religious thinker
 Śākyamuni the sage of the Shakyas is Buddha —148 150
 Nadī Kāshyapa *skt* Nadi Ka ssapa *f* brother of the great
 Kāshyapa of Uruvālī —52

Nādī ka *skt* and *f* name of a village —199

Nāga *skt* and *f* literally serpent The serpent being regarded
 as a superior being the word denotes a special kind of spiritual
 being a sage a man of spiritual insight any superior per-
 sonality Nāga kings 8

Nāraṇāya *skt* Nera nārā *f* name of a river identified by some
 with the Nāraṇā by others with the Phalgu —207-208

Nālāndā *skt* and *f* a village near Rajagrīha —194 196

Nāndā daughter of a chief of shepherds also called Sujitā. —28 29
 Nādāna *skt* and *f* cause The twelve nādānas forming the chain
 of causation which brings about the misery in the world [See
 Oldeberg *Buddha* Engl tr pp 224-252] —31

Nigraṇītha *skt* Nigga nītha, *f* literally Liberated from bonds
 a name adopted by the adherents of the Jaina sect —124 129
 Nigraṇīthas, give also to the 130

Nirmiṇā Kāya *skt* the body of transformation —227

Nirvāṇa *skt* Nibbāna *f* extinction viz the extinction of self
 according to the Hīnayāna it is defined as extinction of illu-
 sion "according to the Māyāyāna as attainment of truth"
 Nirvāṇa means according to the latter enlightenment the
 state of mind in which upādāna kliṣṭha and trishnā are extinct
 the happy condition of enlightenment peace of mind bl &
 the glory of righteousness in the life and beyond the eternal
 rest of Bodhīha after death Buddha himself has refused to
 decide the problem whether or not Nirvāṇa is a final extinc-

tion of personality. When questioned he indicated by his silence that the solution is not one of those subjects a knowledge of which is indispensable for salvation — 2 6 14 16 32 33 35 38 40 52 53 55 58 61 64 65 77 82 99 102 103 122 132 133 142 143 166 198 199 211 215 224 where is Nirvâna? 133 Nirvâna not a locality 134 the city of Nirvâna 110 the harvest Nirvâna, 173 the one aim Nirvâna 142 Samsâra and Nirvâna 2 6 197

Nyagrodha *skt* Nigrodha *pl* a tree *ficus indica* well known for its air roots — 203

Pâramitâ *skt* and *pl* perfection or virtue. The six pâramitâs are almsgiving morality patience zeal or energy meditation and wisdom

Panvârâjaka *skt* Paribba jaka *pl* a sect belonging to the Tîrthika school — 83

Pataliputra *skt* Pâtaliputra *pl* also called Pâtal gâma a city on the Ganges north of Râjagrîha and belonging to the kingdom of Magadha the frontier station against the Vrîsi (Vajji) the present Patna. Buddha is reported to have predicted the future greatness of the place which is an important passage for determining the time in which the account of Buddha's sojourn in Pâtaliputra was written. It is still uncertain however when Patna became the important centre which it is now. It was the capital of the country when Megasthenes the ambassador of Seleucus Nicator at the end of the third century B.C. visited India. He gave in his book a detailed description of the city — 196 197 198 Pâtaliputra three dangers hang over 198

Paushkarasâdi *skt* Pokkharasâdi *pl* a Brâhman philosopher — 118

Pâvâ *skt* and *pl* a village where Buddha took his last meal consisting of boar's meat and rice — 211

Pradyôta *skt* Pajjôta *pl* name of a king of Ujjayinî — 76

Prajâpatî or Mahâ Prajâpati *skt* Pajâpati *pl* the sister of Mâyâ-devî, second wife of Shuddhodana aunt and foster mother of Buddha. She is also called by her husband's family name Gautami (feminine form of Gautama) — 10 69 78 89

Pra'kruti, *skt* name of a girl of low caste — 174 175

Prasâdajat *skt* Pasâ nadî *pl* (also called Pasenîti) king of Kosala, residing at Shrâvasti — 72

Prânumôksa, *skt* Pâtimo kksa *pl* (usually spelt Prâtimoksha) 15

Buddhistic Sanskrit,) literally "disburdenment" It is the Buddhist confession Rhys Davids says "that it almost certainly dates from the fifth century B C Since that time—during a period that is of nearly two thousand and three hundred years—it has been regularly repeated, twice in each month in formal meetings of the stricter members of the Order It occupies therefore a unique position in the literary history of the world and no rules for moral conduct have been for so long a time as these in constant practical use except only those laid down in the Old Testament and in the works of Confucius (p 163) —83-85

Pravra'jyā, *skt*, pabba'jā, *þ*, the act of leaving the world for receiving admittance to the Order The first step of the Buddhist ordination (See Upasa'mpadā)

Pu'kkasha or Pu'kkāsa *skt*, Pu'kkusa *þ* name of a low caste — 213-214

Pu'nyajit, *skt* Pu'nnaji, *þ*, a friend of Yashas —48

Pūrvārā'ma *skt* Pubbārā'ma *þ*, the Eastern garden —79

Rāhula, *skt* and *þ* the son of Buddha was admitted to the fraternity while still a boy Buddha gave him a lesson in truthfulness [see Chapter LVI] He is always named among the prominent disciples of Buddha and is revered as the patron saint of novices —11, 67 69 70 143 144 145

Rainy season (see Varsha) —49 204

Rā'ja *skt* and *þ*, nominative form of the stem rājan a king (in composition rāja)

Rājagrī'ha *skt* Rājaga'ha *þ*, the capital of Magadha and residence of king Bimbisāra.—19 53 57 59 64 77 83 95 99 122 193

Ra'tna *skt*, ra'tana, *þ* 'jewel'

Ri'ddhī *skt*, I'ddhī *þ*, defined by Eitel as 'the dominion of spirit over matter' It is the adjusting power to one's purpose and the adaptation to conditions In popular belief it implies exemption from the law of gravitation and the power of assuming any shape at will (See Riddhipāda)

Riddhipāda *skt*, Iddhipā'da, *þ* the mode of attaining the power of mind over matter, four steps being needed (1) the will to acquire it (2) the necessary exertion (3) the indispensable preparation of the heart and (4) a diligent investigation of the truth —154 156

Ri'shi *skt*, *si*, *þ*, a prophet or seer, an inspired poet, a hermit

having acquired wisdom in saintly retirement a recluse or anchorite

Saha mpati occurs only in the phrase Brahma Sahampati a name frequently used in Buddhist scriptures the meaning of which is obscure Burnouf renders it *Seigneur des êtres patients* Eitel Lord of the inhabitable parts of all universes H Kern [in *S B* XXI p 5] maintains that it is synonymous with Sikkha which is a common term for Agni

Sanya skt Sanya p military warlike an honorary title given to Bimbisara the king of Magadha —53 57 83

Samadhi skt and p, trance abstraction self-control Rhys Davids says (*B* p 177) 'Buddhism has not been able to escape from the natural results of the wonder with which abnormal nervous states have always been regarded during the infancy of science But it must be added to its credit that the most ancient Buddhism despises dreams and visions and that the doctrine of Samadhi is of small practical importance compared with the doctrine of the noble eightfold Path Eitel says (*Handbook* p 140) The term Samadhi is sometimes used ethically when it designates moral self deliverance from passion and vice '

Sambhoga Kaya skt the body of Bliss —227

Samsara skt and p the ocean of birth and death transiency worldliness the restlessness of a worldly life the agitation of selfishness the vanity fair of life —2 6 33 198

Samskara skt sankhara p confection conformation disposition It is the formative element in the Karma as it has taken shape in bodily existence —134 137 138

Samyakpradhana skt Sammappadhi na p right effort exertion struggle There are four great efforts to overcome sin which are (1) Mastery over the passions so as to prevent bad qualities from rising, (2) suppression of sinful thoughts to put away bad qualities which have arisen (3) meditation on the seven kinds of wisdom (Bodhi anga) in order to produce goodness not previously existing and (4) fixed attention or the exertion of preventing the mind from wandering so as to increase the goodness which exists [See the Mahâ padhâna Sutta in the *Dîkshâ Nikâya* Compare *B B St.*, p 83 and Rh Davids's *Buddhism* pp 172 173]

Sangha skt and p the brotherhood of Buddha's disciples the Buddhist church An assembly of at least four has the power

to hear confession to grant absolution to admit persons to the priesthood etc The sangha forms the third constituent of the Triratna or three jewels in which refuge is taken (the *S B* of the *E* spell Samgha) —43 48 52 56 69 77 81 84-90 146 sangha may be expected to prosper 194

Sa njaya *skt* and *þ* a wandering ascetic and chief of that sect to which Shāriputra and Maudgalyāyana belonged before their conversion —58

Sha kra *skt* Sa kka *þ* Lord a cognomen of Indra —57

Shā kya *skt* Sā kya *þ* the name of a royal race in the northern frontiers of Magadha —11 20

Shākyamu ni *skt* Sakyamu ni *þ* the Shākyā sage a cognomen of Buddha —20 22 26 27 29 50 51 53 59 78 100 101 120

Shā la *skt* Sā la *þ* a tree *vatica robusta* shāla grove 215 218 shāla trees 2:6

Shāriputra *skt* Sāriputta *þ* one of the principal disciples of Buddha the Buddhistic St Peter —58 59 64 67 70 71 89 100 189 194 196 Shāriputra's faith 197

Shra manā *skt* Sa manā *þ* an ascetic one who lives under the the vow 30 34 50 69 78 the Shramana Gautama 219 the vision of a shramana 15

Shrāvaka *skt* Sāvaka *þ* he who has heard the voice (viz of Buddha) a pupil a beginner The name is used to designate (1) all personal disciples of Buddha the foremost among whom are called Mahā shrāvakas and (2) an elementary degree of saintship A shrāvaka is he who is superficial yet in practice and comprehension being compared to a hare crossing the stream of Samsāra by swimming on the surface [See Eitel Handbook p. 157] —151 152

Shrāvasti *skt* Sāvati *þ* capital of Northern Kosala It has been identified by General Cunningham with the ruins of Sāhet Māhet in Oudh and was situated on the river Rapti northwest of Magadha —63 71 79 82 88 89 166 174 189

Shuddho dana *skt* Sudhodana *þ* Buddha's father The word means possessing pure rice Buddhists always represent him as a king but Oldenberg declares that this does not appear in the oldest records and speaks of him as a great and wealthy land owner (See his *Buddha* English version pp. 99 and 416-417) —7 11 12 19 64 65 68 77

Siddhi rtha, *skt* Siddha rtha *þ* Buddha's proper name Etymology He who has reached his goal —9-19 29 64-70 140

Si'mha, skt., *Si ha, f.*, literally "lion" Name of a general an adherent of the Nirgrantha sect, converted by Buddha 124-126 128-130. *Si'mha* a soldier, 126 *Si'mha*'s question concerning annihilation, 124

Ska'ndha, skt., *Kha'ndha, f.* elements attributes of being which are form, sensation, perception discrimination and consciousness.—24.

Smṛityupasthā'na skt., *Sati patthā na f.* meditation, explained as "fixing the attention" The four objects of earnest meditation are (1) the impurity of the body (2) the evils arising from sensation (3) ideas or the impermanence of existence and (4) reason and character, or the permanency of the dharma. (Rh. D B. p 172) The term is different from "bhāvāna" although translated by the same English word (S B of the E XI p 62—211)

Sō'ma, skt. and *f.*, derived from the root *sū*, to press in a wine-press, not as, according to Eitel, Chinese scholars propose from "exhilarate (*su*) and mind (*manas*)" Name of a plant and of its juice, which is intoxicating and is used at Brahmanical festivals, the Sōma drink is identified with the moon and personified as a deity —120.

Sigī'la, skt., *Sigī'la, f.*, literally, ' jackal', name of a Brahman converted by Buddha.—122, 123

Subī'bu, skt. and *f.*, a friend of Yashas —43

Subha'dra, skt., *Subha'dda, f.*, name of a shramana. *Subha'dra* Buddha's last convert must not be confounded with another man of the same name who caused dissension soon after Buddha's death —99 218-220.

Su'mana, skt. and *f.*, name of a householder —167

Su'tra, skt., *Su'tta f.*, literally "thread, ' any essay, or guide of a religious character

Tapu'asa skt. and *f.*, a merchant —34 35

Tiru'kshya, skt., *Tiru'ccha, f.*, name of a Brahman philosopher

Tathī'gata, skt. and *f.*, generally explained as ' the Perfect One ' The highest attribute of Buddha, 17, 33, 39 43-45 51 53 56-59 62 64 67, 69, 70 74, 75, 80 82, 83 96, 97, 100, 101 107-111, 116, 159; robe of the Tathī'gata 107, soldiers of the Tathī'gata, 110; the law the body of the Tathī'gata 223. Tathī'gatas are only preachers, 111

Tī'vritika, skt., *Tī'vritiya, f.*, a religious school of India in Bodhī'a's time.—83.

Trīkāya, the three bodies of personalities of Buddha, the Dharma
 kāya the Sambhōga kāya and the Nirmāna kāya —227
 Trirātma, the three jewels or the holy trinity of the Buddha the
 Dharma, and the Sangha, a doctrine peculiar to Northern
 Buddhism (See Trīkāya)
 Trīśnā, *skt*, ta'nbā *p*, thirst the egotistical desire of existence
 ~ selfishness —30 116
 U'draka *skt*, a Brahman philosopher —22 25
 Ujjā'yini, *skt*, Ujjē'ni *p*, name of a city —76
 Upādāna *skt* and *p*, desire, a grasping state of mind One of
 the niśānas
 Upagu pta *skt* name of a Buddhist monk —179
 U'paka *skt* and *p* name of a man a Jain who met Buddha but
 was not converted by him —37 38
 Upā'lī a prominent disciple of Buddha Before his conversion he
 was according to the Buddhistic tradition, court barber to the
 king of the Shākyas —69 89, 225
 Upasa'mpadā *skt* and *p*, admittance to the Buddhist brotherhood
 ordination (See Pravrajya)
 Upava'rtana *skt*, Upava'tana, *p*, a grove in Kushinagara The
 word means a rambling place a gymnasium —215 218
 Upava'satha *skt* Upō'satha *p*, the Buddhist sabbath Rhys
 Davids says (pp 140-141) ' The Uposatha days are the four
 days in the lunar month when the moon is full or new, or half
 way between the two It is the fourteenth day from the new
 moon (in short months) and the fifteenth day from the full
 moon (in the long months) and the eighth day from each of
 these The corresponding Sanskrit word is Upavasatha, the
 fast day previous to the offering of the intoxicating sōma con-
 nected with the worship of the moon Instead of worshipping
 the moon the Buddhists were to keep the fast day by special
 observance of the moral precepts, one of many instances in
 which Gautama spiritualised existing words and customs "—
 83 84 87, observe the Upavasatha or Sabbath 105
 Uruvīlī *skt* Uruvē'lā *p*, a place south of Patna on the banks of
 the Neraṇjārā river now Buddha Gayā The residence of
 Kāshyapa, the chief of the Jainas —27 49 50 52 182
 Vaishālī *skt*, Vīśālī *p*, a great city of India, north of Patna —
 193 201-204 210
 Va'rāna *skt* and *p*, a tree, *Crotona Roxburghii* —162, 163
 Vardhamā'na, *skt*, Vaddhamā'na, *Jaina Prakrit*, proper name.

the founder of Jainism. Also called *Jañapu'tra* in *skt* and *Nātāpu'tta* in *Jaina Prakrit*

Va'rs̄ha *skt*, Va'ssa, *f*, rain rainy season. During the rainy season of Northern India which falls in the months from June to October, the shramanas could not wander about but had to stay in one place. It was the time in which the disciples gathered round their master, listening to his instructions. Thus it became the festive time of the year. In Ceylon, where these same months are the fairest season of the year, Buddhists come together and live in temporary huts holding religious meetings in the open air reading the Pitakas and enjoying the *jītakas* legends and parables of Buddhism. [See Rhys Davids's *B.*, p. 57.]

Varshaki'ra *skt*, Vassakāra *f*, lit. 'rain maker'. Name of a Brahman, the prime minister of the king of Magadha.—192 193

Va'runa, *skt* and *f*, a Brahman deity, the god of heaven and regent of the sea, one of the guardians of the world.—120

Visavada'tta, *skt* and *f*, a courtesan of Mathurā.—179 180

Vīśi'śtha, *skt*, Vīśe'ttha *f*, name of a Brahman.—117, 120

Vē'das, 39 118 119, I know all the Vēdas, 139

Vēguva'na, *skt*, Vēluva'na, *f*, a bamboo-grove at Rājagṛha 53.

Vēguvana vihira 95

Vihī'ra, *skt* and *f*, residence of Buddhist monks or priests, a Buddhist convent or monastery, a Buddhist temple.—63 64 80 95, 100, 102, 190 216

Vī'mala, *skt* and *f* (etym., the spotless) name of a friend of Ya-shas.—48

Vī'navā, 42

Vishikhi, *skt*, Visi'khi, *f*, a wealthy matron of Shravasti, one of Buddha's most distinguished woman lay-disciples. Says Oldenberg *Buddha*, English translation, p. 167: "Every one invites Visikhi to sacrificial ceremonies and banquets and has the dishes offered to her first: a guest like her brings luck to the house."—79 80, 82 83, eight boons of Vishikhi 80, glad ness of Vishikhi 82, 83

Vī'ji, *skt*, Va'jji, *f*, name of a people living in the neighborhood of Magadha 100, 192, 193 assemblies of the Vījī 192

Vā'ma, *sks* and *f*, also called Vāma rā'ja, death, the god of death.—123, 124

Vā'sha, *sks*, Vā'sa *f*, the noble youth of Benares, son of a wealthy man and one of Buddha's earliest converts.—45, 46

Yashô dhârâ, *sh* Yâsô dhârâ, *þ* wife of Prince Gautama Sidhârtha before he became Buddha. She became one of the first of Buddhist nuns. [See Jâtaka 87-90 Commentary on Dhammapada vv 168 169 Bigandet 156-168 Spence Hardy's *Manual* 198-204 Beal pp 360-364 *B Birth Stories* 127]—11 66-69 77 78 95

PRONUNCIATION

Pronounce

a as the Italian and German short a	u as oo in good.
â as a in father	ü as u in rumor.
é as e in trout	ai as in eye
ê as e in eight	au as ow in how
í as i in hit	ii as ny
í as i in machine.	jü as dry
ó as o in lot	üü as n ny
ö as o in home	ech as ch ch in rich chance
á ; y and other letters	as usual in English words

Double consonants are pronounced as two distinct sounds e.g. *ka m-ma* not *kä ma*

The h after p b k g t d is and ble as in *dub him* *beg her brick house* *ant hill* Pronounce *Tat hágata* not *Ta thágata*

To the average European it is difficult to catch let alone to imitate the difference of sound between dotted and non-dotted letters. All those who are desirous for information on this point must consult Sanskrit and Pâli grammars.

Lest the reader be unnecessarily bewildered with foreign looking dots and signs, which after all are no help to him all dotted t d m n and italicised r d m n have been replaced in the text of the book by t d m n, ü ü dotted r and italicised s have been transcribed by ny nny ri and sh while the Glossary preserves the more exact transcription

We did not follow the spelling of the *Sacred Books of the East* where it must be misleading to the uninformed especially when they write italicised A' to denote spelling of the English sound ch and italicised g to denote j. Thus we write "räji, not 'rägi," and "Chunda," not "Aunda."

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[Names and terms must be looked up in the Glossary where references
 to pages of the present book are separated by a dash from the explanation.]

WHAT IS BUDDHISM?

I A BRIEF STATEMENT OF ITS TENETS

1. Buddhism is the religion of deliverance from evil by enlightenment.

2. Enlightenment means recognition of truth and truth must be found by investigation.

Enlightenment teaches that the law of cause and effect is irrefragable in the moral world not less than in the physical world and that every evil deed has its evil effect every good deed its good consequences which we cannot escape either in this or in any other existence.

By enlightenment we learn that the main evil indeed the sole absolute evil is moral badness and its cause is selfhood. Selfhood is an illusion but the illusion is dispelled by enlightenment.

Enlightenment at the same time imparts an all-comprehensive kindness toward all living beings, and a deep compassion with every creature that suffers.

Thus truth is like a lamp. It reveals to us the good law and points out the noble path of righteousness leading to Nirvana.

3. Nirvana or the entire surrender of selfhood to truth is deliverance from evil, and the highest bliss attainable.

4. He who has attained to perfect enlightenment so as to be a teacher of mankind is called by Buddhists a Buddha which means the Enlightened One.

5. Buddhists revere Gautama Siddhārtha as Buddha for he has for the first time most clearly pointed out the truth which has proved an unspeakable blessing to many hundreds of millions of suffering beings.

II EXPLANATIONS

In order to remove some of the most important misconceptions we add the following explanations.

1. Buddhism has no dogmas in the sense of Christian dogmas. Its doctrines are not based upon a revelation in the sense of a Christian revelation. Every Buddhist is free to investigate for himself the facts from which the Buddhist doctrines have been derived. Buddha had no other revelation than the experience which every human being is confronted with. He only had a deeper insight into the nature of things, and could, better than any other man trace the cause of evil and propose a remedy.

2. A conflict between religion and science is impossible in Buddhism. It is in harmony with Buddha's injunctions to accept all those propositions which have been proved to be true by a careful scientific investigation. Buddha taught only those truths which are necessary for salvation. It is noteworthy that modern psy-

WHAT IS BUDDHISM ?

chology, as worked out by the most advanced Western scientists who have heard little of Buddha confirm Buddha's doctrines of the soul

3 Buddhism is commonly said to deny the existence of the soul. This statement is correct or incorrect according to the sense in which the word soul is used. Buddhism denies the reality of the selfhood of the soul. It denies the existence of a soul substratum of a metaphysical soul entity behind the soul but not of the feeling thinking aspiring soul such as we know from experience ourselves to be. To deny the existence of the soul in the latter sense would be a denial of the surest facts of the existence of which we have the most direct and most reliable knowledge.

4 Buddhism does not propose the doctrine of the annihilation of the soul at the moment of death but teaches the continuance of the soul according to the deeds done during life which is called the law of Karma. There are among Buddhists various views and theories as to the law of Karma and the reincarnation of the soul. They are mostly various ways of symbolically expressing the same truth but should they be contradictory this question as all other problems will have to be decided by an impartial investigation of the facts with the best scientific methods at our command.

5 Buddhism is commonly said to deny the existence of God. This is true or not true according to the definition of God. While Buddhists do not believe that God is an individual being like ourselves, they recognise that the Christian God idea contains an important truth which however is more perfectly expressed in Buddhism. Buddhism teaches that the essence of Buddha, or Amittabha the source of light i.e. that which gives enlightenment and the recognition of which is Nirvana is omnipresent and eternal. It is that which gives reality to existence it is the everlasting prototype of truth and above all it is the good law of religion which is the ultimate authority of moral conduct.

6 Buddhism is no pessimism. Buddhism is true boldly and squarely faces the problem of evil and recognises the existence of evil but it does so in order to show to mankind the way of escape. Buddhism does not preach annihilation but salvation it does not teach death but life. It does not enjoin mortification but the right way of living, its aim is Nirvana the abandonment of selfhood and leading a life of truth which is attainable here upon earth in this life of ours.

7 Christianity in many respects resembles Buddhism. The ethics of Christ are truly elevating and remind Buddhists of the noble injunctions of Buddha. Buddhists, however do not accept the dogmas of Christianity because they stand in contradiction to science and are apt to foster a spirit of intolerance and narrowness.

Commendations and Criticisms of the

GOSPEL OF BUDDHA

With Table of References and Parallels, Glossary,
and Complete Index Cloth, Gilt Top Price, \$1.00

Some readers of *The Gospel of Buddha* have asked
"Is this book genuine Buddhism, or has it been col-
ored by the author's philosophical notions?" There is
no better answer to this question than the publication
of a few responses that came from

REPRESENTATIVE BUDDHISTS,
to whom the book was submitted for approval
His Majesty, the King of Siam, sent the following
communication through his private secretary

DEAR SIR I am commanded by His Most Gracious Majesty
the King of Siam to acknowledge with many thanks the receipt
of your kind letter and the book, *The Gospel of Buddha* which he
esteeems very much and he expresses his sincerest thanks for the
very hard and difficult task of compilation you have considerably
undertaken in the interest of our religion

I avail myself of this favorable opportunity to wish the book
every success."

His Royal Highness, Prince Chandradat Chudha
dharn, official delegate of Siamese Buddhism to the
Chicago Parliament writes

As regards the contents of the book and as far as I could see
it is one of the best Buddhist Scriptures ever published Those

who wish to know the life of Buddha and the spirit of his Dharma may be recommended to read this work which is so ably edited that it comprises almost all knowledge of Buddhism itself

The Rt Rev C A Seelakkhandha, a Buddhist high priest of Dodanduwa, Ceylon, writes as follows

The Gospel of Buddha will find a place among the foremost of the English works on Buddhism. My warmest thanks I offer you for giving the public so valuable a book on Buddhism as this.

Mr A E Buultjens, B A (Cantab), the erudite Principal of Ananda College, Colombo, and General Manager of Buddhist Schools, writes

I have read the book and like it immensely. I shall use it in our English schools.¹

D B Jayatilaka, B A, Head Master, Buddhist High School Kandy, Ceylon writes

The book is undoubtedly the best popular work on Buddhism in the English language. Dr Carus presents an accurate account of Buddhism in his work.

The book has been introduced as a reader in private Buddhist schools of Ceylon. Mrs Marie M Higgins, Principal of the Musaeus School and Orphanage for Buddhist Girls, Cinnamon Gardens, Colombo, Ceylon writes as follows

It is the best work I have read on Buddhism. This opinion is endorsed by all who read it here. I propose to make it a text book of study for my girls.

The General Manager of Buddhist schools proposed to introduce the book in the government Buddhist schools of Ceylon but he was overruled by the government Public Instruction Department. Mr H

¹This statement was published in *The Buddhist* of Colombo (October 1923).

S Perera, a representative Buddhist of Ceylon, writes to The Open Court Publishing Co

Please let Mr Carus know that the Government Public Instruction Department is not likely to allow *The Gospel of Buddha* to be used in the Buddhist schools in Ceylon and a hot discussion is now going on between the Director and General Manager of Buddhist schools. Should the Director's decision be against the introduction of this highly useful work our boys will miss a grand opportunity of studying Buddhist tenets in the English garb.

The Buddhist, the Organ of the Southern Church of Buddhism, writes in a review of *The Gospel of Buddha*

The eminent feature of the work is its grasp of the difficult subject and the clear enunciation of the doctrine of the most puzzling problem of *dtman* as taught in Buddhism. So far as we have examined the question of *dt man* ourselves from the works of the Southern canon the view taken by Dr Paul Carus is accurate and we venture to think that it is not opposed to the doctrine of Northern Buddhism.

The Rt Rev Shaku Soyen, of the Zen sect, Kamakura, Japan, writes

A [Japanese] translation of *The Gospel of Buddha* is just finished. The sacred books of Buddhism are so numerous that its beginners are at a loss how to begin their study and it has been our endeavor to sketch out Buddha's doctrines plainly and concisely. Your book just fills the place.

A translation of *The Gospel of Buddha* into Chinese is in preparation.

H Dharmapala, Secretary of the Maha Bodhi Society and Editor of the *Maha Bodhi Journal* writes

You have grasped the spirit of Buddha's teachings and I am indeed glad that I bear nothing but praise on all sides regarding your book.

The ethical and philosophical essence of the writings that have descended from the great Teacher you present most delightfully. The book is elevating and fascinating at the same time. The reader will taste some of the effects of the writings of Thomas a Kempis without being called upon to explore the extreme regions of mysticism to which that author leads. —Maurice Bloomfield
Johns Hopkins University Baltimore

I beg to express to you my very sincere thanks for your courtesy in sending me a copy of your *Gospel of Buddha*. I am much interested in the endeavor to make Buddhism more accessible in the shape of a collection of extracts from the Buddhist books themselves. It is altogether more desirable a plan than writing about and about the matter. I very much hope that your valuable collection will prove suggestive and lead people to think. —Prof. T. W. Rhys Davids

It is natural that historians and also Sanskrit or Pāli professors would have preferred a purely historical and merely critical treatment of the subject. Prof. Richard Garbe of Königsberg when consulted before the publication of *The Gospel of Buddha* expressed his disapproval of the general plan and vigorously objected to any consideration of North Buddhist traditions. After having read the book he wrote: Uebrigens muss ich gestehen dass das Buch doch den echten Geist des edelsten Buddhismus athmet. Es ist in sehr ansprechender Form geschrieben und ist in hohem Masse geeignet den Zwecken zu dienen fur die es verfasst ist.

The general reading of such a book as this would have removed a good deal of the intolerance from which we suffer. —The Rev. Dr. John H. Barrows Chairman of the World's Parliament of Religions

I have read it with the greatest pleasure. —Col. A. G. Ingersoll

PRESS NOTICES

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An excellent book. —*Chicago Herald*

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"This is Buddhism itself. —*Rochester (N. Y.) Herald*

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tama-Buddha heretofore scattered through the Sacred Books of
the East and nowhere else to be found harmoniously and system-
atically massed together It is a work akin to that of the compilers
of the Christian Gospels and deserves recognition as a valuable
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* In addition to a very luminous and suggestive preface he
furnishes a table of references showing at an eye glance the sources
of his extracts and the parallelisms in the Gospels He gives also
a glossary of names and terms a method of pronunciation and a
good index The simplicity of this presentation the freedom of
the text from notes or uncouth and outlandish diacritical points,
and the general arrangement of the work are admirable It is ad-
mirably fitted to be a handbook for the single reader or for classes"
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selection of the parables and stories of Buddha. There is as much point to them now as in the days of Buddha and they contain teachings as applicable to modern people as ever they were to the people of India. —*The Call* San Francisco Cal

There is here much information concerning Buddhism which appears not as a religion but as a philosophy presented as a system, but not as a very valuable one. When we have subtracted the absurdities we shall not have left much more than a few ethical common places. —*Religious Herald* Hartford Conn

There is much of interest and of profit to be gleaned from this *Gospel of Buddha* by the Christian people of our land and age. The study of comparative religions is ever growing and ever widening, and works like that of our author hasten the realisation of the grand ideal of a cosmic religion of truth. —*Legis Univ of Wis*

'A series of chapters of extracts from the words of Buddha from what for the Buddhist corresponds to our Bible so to express it. Its chapters are beautiful in form and noble in sentiment. It is not offered in hostility to Christianity but for study in connexion with the latter and in the hope of promoting spiritual reflexion. Those who wish to consult such an epitome will find this book worth heed. —*The Congregationalist* Boston

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The Maha Bodhi Society

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Maha Thero High Priest Colombo Ceylon.

OBJECTS OF THE MAHA BODHI SOCIETY

The moral spiritual and intellectual state of the world is thought at the present moment has led to the founding of the Maha Bodhi Society which was formed at Colombo in the Island of Ceylon May 31 1891. Its object is to make known to all nations the sublime teachings of the Buddha SAKYA Muni and to rescue restore and re-establish as the religious centre of this movement the holy place Buddha gayd, in Middle India where Prince Siddharta attained supreme wisdom. At this sacred spot stands the Bodhi Tree under whose shade the gentle Teacher sat, when the sunlight of spiritual truth dawned upon him.

At this thrice sacred spot it is proposed to re-establish a monastery for the residence of Bhikkus of Tibet Ceylon China Japan Burma Siam Cambodia Chittagong Nepal Corea and Arakan to found a college for training young men of unblemished character of whatsoever race and country for carrying abroad the message of peace and brotherly love promulgated by the divine Teacher twenty four centuries ago.

"The Saviour of the World,
Lord Buddha Prince Siddharta styled on earth--
In earth and heavens An Ideal incomparable
All honored. Best. Most Perfect
The Teacher of Virtues and the Law."

has enclined on His devoted followers to proclaim His Word. In the *Adoration* He says "Go ye O Bhikkus and wander forth for the gain of the many the welfare of the many in compassion for the world for the good for the gain of the welfare of gods and men. Proclaim, O Bhikkus the doctrine of the Truth. Preach ye all free of all sins perfect and pure." S. W. L. M. Hunter R.C.S.I. C.I.E. in his *Address to the members of the Maha Bodhi Society* says "Arrival of Buddhism in Europe, one of the present great forces in India. The spread and teaching of Buddha are a tendency to exercise a new influence on religious thought in Europe and America."

Internal and in its character having but a record of great and strenuous work, the Maha Bodhi Society has carried on its work to further. In the help of its sympathizing friends. The success stories of the long established

THE MAHA BODHI SOCIETY.

jects is the grand consummation which we hope to achieve before the dawn of the twentieth century. This could only be done by the co-operation of the Buddhists throughout the world.

Buddhists, whether in Siam, Japan or Ceylon have localised their energies and that spirit which actuated the early Buddhists to spread abroad the teachings of their beloved Master is dormant in them. That burning desire to seek and save should be again implanted in the minds of the young generation of priests and laymen. Of all charitable offerings the distribution of the wealth of Buddha's teachings is said to be supreme. Then why should we not unite and carry out the programme of the Maha Bodhi Society?

The restoration of the temple, the building of a monastery, the foundation of the international college it is estimated will cost about \$60,000 (200,000 rupees). The time is ripe to sow the seed of Buddha's teachings on Indian and American soils. We want laborers and these must be trained in India. They have to study the Indian vernaculars Hindoo and Bengalee and also English. The idea of restoring the central shrine and transferring it from the hands of the usurping Hindoo Mahants to the custody of Buddhist monks was suggested by Sir Edwin Arnold in 1886.

Subscriptions and donations will be gratefully received by the undersigned or they may be sent to the representatives of the Society whose names and addresses are given below. All moneys are deposited in the Hong Kong Shanghai Banking Corporation, Calcutta.

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Admission into membership of the Society is open to all without distinction of caste, creed or sex, the only prerequisite being the candidate's sympathy with the Society's objects and willingness to help its work.

The Society representing Buddhism in general not any single aspect of it shall preserve absolute neutrality with respect to the doctrines and dogmas taught by sects and sects among Buddhists. It is not lawful for anybody whether a member or not, to attempt to make it responsible as a body for his own views. Membership being open to all whether professed Buddhists or not, the Society is bound to guarantee them their rights as neutrals.

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ANCIENT INDIA

ITS

LANGUAGE AND RELIGIONS

BY

PROF. H. OLDENBERG

SECOND EDITION

CHICAGO

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PUBLISHERS' NOTE.

THE THREE essays forming this little volume originally appeared in the *Deutsche Rundschau* of Berlin and are now published in English by virtue of a special arrangement with their distinguished author. The first was translated by Prof A H Gunlogsen of Tacoma Washington and the second and third by Dr Otto W Weyer of Elmira N Y

There still lies formless in the workshops of this department of inquiry many a block of unhewn stone, which perhaps will forever resist the shaping hand. But still, under the active chisel, many a form has become visible, from whose features distant times and the past life of a strange people look down upon us—a people who are related to us, yet whose ways are so far removed in every respect from our ways.

We shall first cast a glance at the beginning of Indian research toward the close of the last century. We shall trace the way in which the new science, after the first hasty survey of its territory, at once concentrated its efforts to a more profound investigation of its subject and advanced to an incomparably broader plane of study. We shall above all, follow the difficult course pursued in the study of the *Veda*, the most important of the literary remains of ancient India, a production with which even the works of the oldest Buddhism are not to be compared in point of historical importance. Of the problems that this science encountered, its aspirations, and of the successes that attended its efforts in solving difficult questions, we may venture to give a description, or at least an outline.

I

The first effective impulse to the study of Sanskrit and Sanskrit literature was given by Sir William Jones, who, in 1783 embarked for India to assume the post of Judge of the Supreme Court of Judicature at Fort William. The honor of having inaugurated a new era of philological inquiry, was heightened by the lustre and charm of personal character which this gifted and versatile man exerted upon his contemporaries. In prose and in verse Jones is extolled by his

friends of both sexes as the phoenix of his time, "the most enlightened of the sons of men"—encomiums many of which a calmer and more distant observer would be inclined to modify. The correspondence and other memoranda of Jones, which exist in great abundance* furnish the reader of to day rather the picture of an indefatigable and euphuistic *dilettante*, than that of an earnest investigator,—apart from the fact that he was alike greatly deficient in discernment and zeal.

As a young man we find Jones engaged in reading and reproducing in English verse, the works of Persian and Arabian poets, occasionally also with glimpses into Chinese literature. Then, again a project of his own, an heroic epic—a sort of new *Aeneid*, for which, and certainly with ingenuity enough the Phœnician mythological deities were impressed into service—was to celebrate the perfections of the English constitution. On the journey to India this man of thirty seven sketched a catalogue of the works, which, God granting him life, he hoped to write after celebrated models. These models were carefully designated opposite the separate projects of the outline. By the side of this heroic epic (after the pattern of Homer), we find a history of the war with America (after the patterns of Thucydides and Polybius), a philosophical and historical dialogue (after the pattern of Plato), and other plans of similar works.

With this feeling of omnipotent self assurance, wholly untroubled with doubts Jones was placed in India before the task of opening a way into the gigan-

* Ed. ed by his biographer Lord Teignmouth, and often given with more completeness than appears advisable considering the panegyrical character of the biography.

tic masses of an unknown literature, of a strange and beautiful poetry. He was as well qualified for the purpose (perhaps in a higher degree so) as many a more earnest and gifted scholar might have been.

The situation of affairs which he found in India forced it upon the European rulers of the land as a duty, to acquaint themselves with the Sanskrit language and its literature. The rapid extension and at the same time the redoubled activity of the English rule made it inconceivable that the existence of the old indigenous civilization and literature of the nation could long remain ignored or merely superficially recognized.

Preeminently did this necessity assert itself in the administration of justice, where the policy of the East India Company imperatively demanded that the natives should be suffered to retain as many of their laws and customs as it was possible to concede them. Already, in an act of parliament passed in 1772 in regard to the affairs of the company, a measure had been incorporated, at the suggestion of Warren Hastings, providing that Mohammedan and Indian lawyers should take part in court proceedings, in order to give effect to native laws and assist in the formulation of judgments. The dependence that thus resulted, of European judges upon the reliability or unreliability of Indian pandits, must have been trying indeed, to the conscientious jurist, for the assertions of Indian counsellors as to the principles of the Law of inheritance, contract, etc., contained in the native books, were subject to no control.

Warren Hastings, in order to obviate the difficulty, had a digest made by several Brahmanical juris consults from the old Sanskrit law books, and this was

translated into English. The undertaking had but little success, principally because no European was to be found who could translate directly from the Sanskrit. A translation had first to be made from Sanskrit into Persian and from Persian again into English.* The necessity therefore of gaining direct access to the Sanskrit language was unquestionable. The undertaking was not an easy one, though it was still quite different from such apparently impossible feats of philological ingenuity as the deciphering of hieroglyphic and cuneiform inscriptions.

The knowledge and likewise the use of Sanskrit in India had lived on in unbroken tradition †. There were countless pandits who knew Sanskrit as well as the scholars of the Middle Ages knew Latin, and who were eminently competent to teach the language. It was easy to overcome the opposing Brahmanical prejudices. To become master, however, of the obstacles which emanated from the indescribably intricate and perverted grammatical system‡ of the Hindus, offered greater difficulties, which could only be overcome by patience and enthusiasm.

Just at the first moments of this trouble came the arrival of Sir William Jones in India. Immediately he was the central figure. From him came the founding of the Asiatic Society, from him the impulse to a new revision of the Hindu law of contract and inheri-

* Published in 1791, under the title "A Code of Bengal Law."

† This is the case at the present time. Consider upon this point, Mrs. L. Lee's "Indo-what can it teach us," p. 167 seqq.

‡ The original comp. of that act is S. Bartholomae, a missionary in India, about the time of Jones, as we know. — "The dev. is with a phenomenal display of ingenuity and reach but in view of the Brahmanical aggressiveness of the language over & against energies that in themselves might be concealed and only known the people at large but even from the very scholars who were conversant with it."

cient civilization hitherto removed from all knowledge, how could one resist an attempt to give to that civilization and its language a place among known civilizations and languages? Wherever the eye turned weighty and pregnant suggestions offered themselves, and with them the temptation to let fancy stray in aimless sallies. What is more, Jones was in no wise the man to resist such a temptation. The vocabulary and the grammatical structure of Sanskrit convinced him that the ancient language of the Hindus was related to those of the Greeks, Romans, and Germans, that it must have been derived with them from a common mother tongue.* But side by side with the conception of this incomparably suggestive idea, innumerable fanciful theories abound in the works of Jones, concerning the relationship of the primitive peoples, where everything was found to be in some way related to everything else. Now the Hindu tongue was identified with that of the Old Testament, now Hindu civilization was brought into connection with South American civilization. Buddha was said to be Woden, and the pyramids and sphinxes of Egypt were claimed to show the style of the same workmen who built the Hindu cave temples and chiseled the ancient images of Buddha.

Fortunately for the new study of Sanskrit, the continuation of the work begun by Jones fell to one of the most cautious and comprehensive observers of facts that have ever devoted their attention and talent to

* The identity of Hindu words with those of Latin, Greek and other languages had been noticed by several before Jones, and likewise the correct explanation of this phenomenon, namely the kinship of the Hindu nation with the Latins and Greeks, had been declared by Father Pott as early as 1740. For full account, see Denyer, "History of the Science of Language" (Geschichte der Sprachwissenschaft), pp. 222, 333, 341.

the study of oriental literatures. This was Henry Thomas Colebrooke (born 1765, went to India 1782), the most active in the active band of Indian administrative officers. He officiated now as an officer of the government, now again as a justice then as diplomatist—a man well versed in Indian agriculture and Indian trade. One can scarcely regard without astonishment the multitude of disclosures which, during the long period he devoted to Sanskrit, he was able to make from his incomparable collection of manuscripts. These to day are among the principle treasures of the India Office Library. From the province of Indian poetry, Colebrooke, who well knew the limits of his own power, kept aloof. But in the literature of law, grammar, philosophy, and astronomy, he had a wide reading which in scope may never again be reached. He it was who made the first comprehensive disclosure in regard to the literature of the Veda.

Colebrooke's investigations are poor in hypotheses, we may say he withheld too much from seeking to comprehend the historical genesis of the subjects with which he dealt. But he established the actual foundation of broad provinces of Hindu research, filled with wonder himself at the ever widening vistas of that literature which were now revealed to him, and awakening our just wonder by the sure and patient toil with which he sought to penetrate into those distant parts.

While Colebrooke was at the height of his activity, interest in Hindu inquiry began to be awakened in a country which has done more than any other land to make of Hindu research a firm and well established science—in Germany.

For the discoveries of Jones and Colebrooke there

could have been no more receptive soil than the Germany of that time, full of spirited interest in the old national poetry of all nations and occupied with the stirring movements rife in its own philosophy and literature. Apparently, indeed, the latter were closely allied to the spirit of the distant Hindu literature, for here too oriental romanticism and poetical thought sought no less boldly than the absolute philosophy of Germany, to penetrate to the primal and formless source of all forms. From the beginning, poets stood in the foremost ranks among the Sanskritists of Germany, there were the two Schlegels and Friedrich Ruckert, and beside these, careful and unassuming, the great founder of grammatical science, Franz Bopp.

In the year 1808 appeared Friedrich Schlegel's work, *Ueber die Sprache und Weisheit der Indiae* (The Language and Learning of the Hindus). From what was known to him of Hindu poetry and speculation, and according to his own ideas of the laws and aims of the human mind, Schlegel, with warm and fanciful eloquence, drew a picture of India as a land of exalted primitive wisdom. Hindu religion and Hindu poetry he described as replete with exuberant power and light, in comparison with which even the noblest philosophy and poetry of Greece was but a feeble spark. The time from which the masterpieces of the Hindus dated, appeared to him a distant, gigantic, primeval age of spiritual culture. There was the home of those earnest teachings full of gloomy tragedy, of the soul's migration, and of the dark fate which ordains for all beings their ways and their end.

Obey not to th' purpose set, they wander from God to plants.
Here in the abhorred world of existence, that ever moves to distract me.

While Schlegel gave to the world this fanciful

picture of Hindu wisdom, highly effective from its prophetic perspectives but still wanting in sober truth, Bopp applied himself, more unassumingly, but with an incomparably deeper grasp and patient sagacity to investigating the grammatical structure of Sanskrit and on the recognized fact of the relationship of this language with the Persian and the principal European tongues, to establishing the science of comparative grammar. In the year 1816 appeared his *Conjugationssystem der Sanskritsprache in Vergleichung mit jenem der griechischen, lateinischen persischen und germanischen Sprache* (Conjugational System of the Sanskrit Language in Comparison with that of the Greek Latin Persian and Teutothic Languages)

This was no longer merely an attempt to find isolated similarities in the sounds of the words of related languages but an attempt to trace back not only uniformities but also differences to their fixed laws and thus in the life and growth of these languages, as they sprang from a common root and evolved themselves into a rich complexity, to discover more and more the traces of a necessity dominated by definite principles

We can here only briefly touch upon the investigations made during the last seventy years for which Bopp laid the foundation by the publication of his work. Rarely have such astonishing results been achieved by science as here. Elucidative of the early history of the languages of Homer and the old Italian monuments before they acquired the form in which we now find them written the most unexpected witnesses were brought to give testimony, namely, the languages of the Hindus the Germans the Slavs

and the Celts. Of these related tongues, the one sheds light upon the obscure features of the others, just as natural history explains the stunted organs of some animals by pointing out the same organs in their original, perfect form in other animals.

The picture of the mother tongue, whose filial descendants are the languages of our linguistic family, was no longer seen in merely vague or doubtful features. The laws under whose dominion the system of sounds and forms in the separate derived languages have been developed from the mother tongue are being ascertained ever more fully and formulated ever more sharply.

From the very beginning the essential instrument, yes, the very foundation of this investigation, was the Sanskrit language. In the beginning, faith in the primitiveness of Sanskrit in comparison with the related languages was too strong. During the last few years, however, this erroneous conception has been fully rectified and this in itself is a decided step in advance. We know now that the apparently simpler and clearer state of Sanskrit in sounds and forms is in many respects less primitive than the complicated relations of other languages, *e.g.*, the Greek, and that we must often set out from these languages rather than from the Sanskrit, in order to make possible the explanation of Sanskrit forms. Thus Sanskrit now receives back the light which it has furnished for the historical understanding of the European languages.*

* It may be permissible to illustrate this reversal of methods in a single point that has become of especially great importance to grammar. The Greek has five short vowels *α ε ο υ ς*. The Sanskrit has *॒* and *॑* corresponding to *ε* and *υ*, but to the *θ* sounds *॒* *॑* corresponds in Sanskrit only a single vowel *॒*. Thus for example the Greek *εύθυ* (English *few*) reads in Sanskrit *॒॒॒॑॑* the *॒* of the first syllable and the *॑* of the second syllable of the

I must not attempt to follow in detail the course which the science of comparative grammar, apart from its connection with Hindu research, has taken. While the two branches of the study were rapidly advanced by Germans particularly, and likewise in France by the sagacious Burnouf, new material kept pouring in from India no less rapidly. In two countries on the outskirts of Indian civilization, in the Himalayan valleys of Nepal, and in Ceylon, the sacred literature of the Buddhists, which had disappeared in India proper, was brought to light in two collections one in Sanskrit and one in the popular dialect Pali. The genuinity of Prinsep succeeded in deciphering the oldest Indian written characters on inscriptions and coins. In Calcutta was undertaken and completed in the Thirties the publication of the *Mahabharata*, a gigantic heroic poem of almost a hundred thousand

Greek word is thus represented in Sanskrit by *a*. Or to use another example the Greek *μενεν* (Engl. sh courage) is in Sanskrit *manas*. Greek *σφέραν* (I cart ed)—*ākāram*. What now is the original *e*—what existed in the Indo-Germanic mother tongue for the three sounds of the Greek *a*—*e* or the single sound of the Sanskrit *ā*? When scholars began to study comparative phonology upon the basis of the Sanskrit they thought the *a*—and this was a conclusion apparently supported by the capital city of the language—to be alone the original sound, and were led to believe that this vowel was later divided on European soil into three sounds *a*—*e*—*o*. Investigations of the most recent time—and for these we are to thank Amelung, Borgman, John Schmid, and others—have shown that the development of the vowel system took the opposite course. The vowels *a*—*e*—*o* were already in the Indo-Germanic mother tongue and in Sanskrit, or more accurately before that time of Sanskrit. In the language which the ancestors of the Indians and Persians spoke when both formed one people these vowels were merged into a single vowel. Thus the *e* of *εττη* and the *o* of *ούρη* are more original than the *a* of *αστη* *αγη*.

Now we find in Sanskrit that where the Greek *e* corresponds to the Sanskrit *a* certain consonants preceding it are affected in a different way by the latter than in instances where for the *a* of Sanskrit the Greek *a* or *e* is used. From the language form of Sanskrit alone which in this one case as in the other has it would not be intelligible why the *a* should each time meet a different fate. The Greek in that it has preserved the original differences of the vowels gives the key to an understanding of the peculiar transformations which have taken place in the *a*-sound in large and important groups of Sanskrit words.

couplets, in whose vast cantos with their labyrinth of episodes and sub episodes many generations of poets have brought together legends of the heroes and days of the olden time, of their struggles and flagellations

The sum and substance of all this newly acquired knowledge has been incorporated in the great work of a Norwegian, who became, in Germany, a German—in the *Indische Alterthumskunde* (Hindu Antiquities) of Christian Lassen

Lassen did not belong to the great pioneers of science, like Bopp. It must also be said that often that sagacity of philological thought is wanting in him, which sheds light on questions even where it affords no definite solution of them. And, indeed, was it not a herculean undertaking, a work like that of the Danaides, to explore the older periods of the Hindu past when, as the chief sources of information, one was solely limited to the great epic, and the law book of Manu? Even a surer critical power than Lassen possessed could not have discovered much of history in the nebulous confusion of legends, in the invented series of kings in *Mahabharata*, and in that colorless uniformity which the style of the Hindu Virgils spreads unchangeably over the enormous periods of time of which they assume to inform us. In spite of this, Lassen's *Antiquities*—the work of tireless diligence and rare learning—stands as a landmark in the history of Hindu investigations, uniting all the results of past time, and pointing out anew, by the very things in which it is lacking, still untried undertakings

Just at this time, however, when the first volume of Lassen's work, treating of the earliest periods, appeared, came the beginning of a movement which has severed the development of Hindu studies into two

parts. New personalities appeared upon the scene and pushed to the front a new series of problems, for the solution of which an apparently inexhaustible, and to this day, in a certain sense, a still inexhaustible supply of freshly acquired material was offered. This was the most important acquisition that has ever been added to our knowledge of the world's literature through any one branch of oriental inquiry—the acquisition of the *Veda* for science.

II

CONSIDERING the circumstances, this acquisition of the *Veda* for science can hardly be accounted a discovery. The existence and position in Hindu literature of this great work, had long been known. At every step the writings that had previously been brought to light, pointed to the *Veda* as the source from which all proceeded—even more strikingly than in the literature of Greece, we are led back, at every turn, to the poems of Homer. Manuscripts of the Vedic texts, moreover, were to be found, not only in India, they had long been possessed in great numbers by the libraries of Europe. But an attempt had scarcely, if at all, been made to lay hold of these and see if in the unmeasurable chaos of this mass of writings a firm ground for science could not be acquired.

The Sanskrit of the great epic poems or of Kalidasa, was understood well enough, but of the dialect in which the most important parts of the *Veda* were written, no more was known than one familiar with the French of to day would know of the language of the Troubadours. Without going deeply into the study it was easy to discern its inherent difficulties from the unwonted singularity of the text and its strange con-

tents, which, in part at least, were extremely complicated, and often involved in a maze of minor details. Would an earnest explorer of this territory, even in case he succeeded, be rewarded for his pains?

It was a band of young German scholars who bent their energies to this work. Most of them are, or were till very lately, among us—Max Muller, Roth, and Weber. Two others, whose names should not be omitted here, Adalbert Kuhn and Benfey, died some years ago. There was no need of undertaking great expeditions, such as were those that set out for the investigation of Egyptian and Babylonian antiquity. Those monuments in whose colossal and strange forms fragments of a primeval age meet the eye, were wanting in India. The knowledge which was to be acquired was not contained in inscriptions, but in manuscripts.* Our scholars repaired to London for a greater or less length of time, and the work was begun among the store of manuscripts possessed by the East India House.

There was no lack of confidence. "It would be a disgrace," wrote Roth, "to the criticism and the in genuity of our century which has deciphered the stone inscriptions of the Persian kings and the books of Zoroaster, if it did not succeed in reading in this enormous literature the intellectual history of the Hindu nation."

Much that Roth expected has been accomplished or is on the way towards accomplishment. Of much that was hoped for at that time, we can now say that it was unattainable, and understand why. What has

* The royal library at Berlin also acquired and owns a rich collection of Sanskrit manuscripts for which a foundation was laid by the purchase at the command of Frederick William IV of the Chambers manuscripts.

been attained, however, has given to the picture, which science formed of Hindu antiquity, an entirely different aspect. Unbounded in extent, this picture formerly seemed to lose itself in the nebulous depths of an unmeasurable past. Now, determinate limits have been found, and the remotest initial point has been discovered for verifiable history. Authentic sources were disclosed, leading to the earliest age of Hindu civilization, from which, and regarding which, historical testimony in the usual sense of the word became accessible, and instead of the twilight, peopled with uncertain, shadowy giants, in which the epic poems made those times appear, the Veda opened to us a reality which we may hope to understand. Or, if in many instances, instead of the hoped for forms, it has afforded the eye but an empty space, even this was a step in advance. For then it was at least shown that the knowledge which was sought was not to be had, and that which had been given as such had disclosed itself as an imaginative picture born of the caprice of a later legend maker.

The literature of epic poetry, apparently, could no longer lay claim to an incalculable antiquity, it sank back into a sort of Middle Ages, behind which the newly discovered, real antiquity loomed forth, studding the horizon of historical knowledge with significant forms. We shall now see how the task of understanding the Veda was accomplished, and shall describe at the same time what it was that had thus been acquired. We have here a newly disclosed literature of venerable antiquity, rich in marks of earnest effort, logically developed in sharply, nay rigidly, characterized forms, we have a newly discovered piece of history, forming the historical—or shall we say unhistorical?—beginning.

of a people related to us by race, who at an early day set out in paths distinctly removed from the ways of all other peoples, and created their own strange forms of existence, bearing in them the germs of the misfortunes they have suffered

By what means did we succeed in understanding the Veda?

Almost all the more important parts of the Vedic literature—for the Veda like the Bible, is not a separate text, but a literature with wide ramifications—are preserved in numerous, and, for the most part, relatively modern manuscripts. Only rarely are they older than a few centuries, since in the destructive climate of India it could not be otherwise. The texts, however, of these later manuscripts descend from remote antiquity.

Before they came to be written in *the present* manuscripts, or written in manuscript-form at all, they encountered, in the course of great periods of time, many and manifold misfortunes. It is the task of the philological inquirer to ascertain the character of these events—to determine the genetic history of the texts. It may be said that these texts in the shape they have been transmitted to us, resemble paintings by old masters, which bear unmistakable traces of alternate injuries and attempted restorations by competent and incompetent hands. What we want to know, so far as it lies in our power, is the form and general character in which they originally existed.

The period to which the origin of the old Vedic poems belongs, we cannot assign in years, nor yet in centuries. But we know that these poems existed, when there was not a city in India, but only hamlets

and castles, when the names of the powerful tribes which at a later time assumed the first rank among the nations of India were not even mentioned, no more so than in the Germany which Tacitus described were mentioned the names of Franks and Bavarians. It was the period of migrations, of endless, turbulent feuds among small unsettled tribes with their nobles and priests, people fought for pastures, and cows, and arable land. It was the period of conflict between the fair skinned immigrants, who called themselves Arya, and the natives, the "dark people," the "unbelievers that propitiate not the Gods."

As yet the thought and belief of the Hindus did not seek the divine in those formless depths in which later ages conceived the idea of the eternal and hidden Brahma. Wherever in nature the brightest pictures met the eye and the mightiest tones struck the ear, there were their Gods—the luminous arch of heaven, the red hues of dawn, the thundering storm god and his followers, the winds. The Vedic Aryans had not yet reached their later abode on the two powerful sister streams, the Ganges and the Yumna, the Sindhu (Indus) was still for them the "Mother Stream," of which one of the oldest poets of the Rig Veda says *

From earth along the reach of Heaven riseth the sound
Ceaseless the roar of her waters, the bright one
As floods of thundering rain poured from the darkened cloud bosom
So rushes the Sinda like the steer the bellowing one

The poetry of the Rig Veda dates from the time of those wanderings and struggles that took place on the Indus and its tributary streams. Certain families exercised the functions of priestly offices, and

* Hundreds of Vedic melodies have been handed down to us in a form the interpretation of which can be subject to no real doubt. As it appears they are the oldest but unfortunately the poorest memorials of musical antiquity.

shapes, was established at an early day beside the real world. This was the place of sacrifice with its three sacred fires and the schools in which the virtuosos of the sacrificial art were educated—a sphere of strangest activity and the playground of a subtle, empty mummery whose enervating power over the spirit of an entire nation we can scarcely comprehend in its full extent. The poetry of the Rig Veda shows us this process of disease at an early stage, but it is there, and much of that which constitutes the essence of the Rig Veda, is rooted in it.

In the foreground stands the sacrifice, and through out, only the sacrifice. "By sacrifice the Gods made sacrifice these regulations were the first," it is said in a verse which is thrice repeated in the Rig Veda. The praise of the God for whom the sacrificial offerings were intended, his power, his victories, and the prayers for possessions which were hoped for in return for human offerings—the prosperity of flocks and posterity, long life, destruction of enemies, the hated and the godless—such is the subject matter of the multitudinous repetitions that recur throughout the hymns of the Rig Veda. Still, among these verse making sacrificers there was not an utter absence of real poets. And thus among the stereotyped imitations and songs of praise we find here and there a great and beautiful picture—the wonder of the poet's soul at the bright marvels of nature or the deep expression of an earnest inner life. A poet from the priestly family of the Bharadvajas sings of the goddess Ushas, the dawn *

* The Indian word Ushas is related to the Greek Eos, the Lat. in Aurora.

"We see thee thou lovely one far far thou shinest
 To heaven's heights thy brilliant light beams dart.
 In beauteous splendor shimmering unverlest thou thy bosom
 Radiant with heaven's sheen celestial queen of dawn!"

"The red bulls draw their chariot,
 Where in thy splendor thou o'erspreadst the heavens
 Thou drivest away night as a hero a bow man
 As a swift charioteer frightened his enemies.

"A beautiful path has been made for thee in the mountain.
 Thou unconquerable one thou risest from out the waters
 So bring thou us treasures to revive us on
 Our further course queenly daughter of heaven. *

Another poet sings of Parjanya, the rain God †

"Like the driver who forward whips his steeds,
 So he urges onward his messengers the clouds.
 From afar the thunder-tone of the horn arises
 When the God makes rain pour from the clouds

"Parjanya's lightning dart the winds blow
 The floods pour from heaven up spring grass and plants.
 To all that lives and moves a quickening is imparted,
 When the God scatters his seeds on the earth

"At his command the earth bows deeply down
 At his command hoofed creatures come to life
 At his command bloom forth the bright flowers
 May Parjanya grant us strong defence!

A flood of rain hast thou sent now cease
 Thou didst make penetrable the desert wastes.
 For us thou hast caused plants to grow for food,
 And the prayer of men thou hast fulfilled

But we must turn from the description of Vedic poetry to examining the fortune that this production encountered on its way from distant antiquity to the present time, from the sacrificial places on the Indus to the workshops of the English and German philologists. Here a conspicuous fact is to be dwelt upon,

* Rig Veda VI 64. The hymn following is V 83.

† This God also reappears among the kindred peoples of Europe as Föhr-Kyns in the northern mythology and among the Lithuanians and Prussians as the God Perkunas, of whom an old chronicle says "Perkunas was the third idol and he in the people besought for storm & so that during his time they had rain and fair weather and suffered not from the thunder and the lightning."

* which belongs to the strangest phenomena of Indian history, so rich in strange events. The hymns of the Rig Veda, as well as the hymns of the other Vedas, have been composed, collected, and transmitted to succeeding ages. There has been incorporated in them a very large sacerdotal prose literature, developed throughout the older and later divisions, and treating of the art and symbolism of sacrifice. There have also arisen heretical sects, like the Buddhists, who denied the authority of the Veda, and instead of its teachings revered as a sacred text the code of ordinances proclaimed by Buddha. *And all this has taken place without the art of writing.*

In the Vedic ages writing was not known. At the time when Buddhism arose it was indeed known—the Indians probably learned to write from Semites—but it was used only for inditing short communications in practical life, not for writing books. We have very sure and characteristic information as to the role which the art of writing played, or rather did not play, in the church life of the Buddhists at a comparatively late age, say about 400 B. C. The sacred text of this sect affords a picture, executed even in its minutest features, of life in the houses and parks which the brethren inhabited. We can see the Buddhist monks pursue their daily life from morning to night, we can see them in their wanderings and during their rest, in solitude and in intercourse with other monks, or laymen, we know the equipment of the places occupied by them, their furniture, and the contents of their store rooms. But nowhere do we hear that they read their sacred texts or copied them, nowhere, that in the dwellings of the monks such things as writing utensils or manuscripts were found.

The memory of the spiritual brethren, "rich in hearing,"—what we to day call a well read man was then called one rich in hearing,—took the place of a cloister library, and if the knowledge of some indispensable text,—as, e. g., the formula of confession which had to be recited at the full and new moon in the assembly of the brethren,—was in danger of being lost among a body of priests, they acted on the dictum laid down in an old Buddhistic ordinance "By these monks a monk shall immediately be sent to a neighboring parish. He must be thus instructed 'Go, Brother, and when thou hast learned by heart the formula of confession, the complete one or the abridged one, come back to us'".

It must be admitted that under such circumstances all the conditions for the existence of books, and the relations between books and reader—if it be allowed me for the sake of brevity to use these expressions—must have been of a very different nature than in an age of writing or one of printing. A book could then exist only on condition that a body of men existed among whom it was taught and learned and transmitted from generation to generation. A book could be known only at the price of learning it by heart, or of having some one at hand who had thus learned it. Texts of a content which only claimed a passing notice, could not as a rule exist. This was fatal for historical writing and generally speaking for all profane literature. Above all, the existing texts were subjected to the disfigurements that errors of memory, carelessness, or attempts at improvement on the part of the transmitters must have imported into them.

Under conditions such as have been described above, the poetry of the *Rig Veda* has been handed

matical and religious respect for letters, have suffered no further appreciable corruptions. The most important manuscripts of the Rig Veda which we know, may be two thousand years later than this hand book of Çaunaka's, but they bear all test's in a remarkable way if we compare them with it

The Rig Veda, indeed, which that Hindu scholar found, was not unlike a ruin. 'And it was hardly possible by the help of Hindu scholarship to transmit it to posterity in a better condition than it was received. But still the conscientious diligence of the Hindu linguists and divines accomplished something for the last two thousand years it has preserved these venerable fragments from the dangers of further decay. They lie there, untouched, just as they were in the days of Çaunaka. And the investigation of our day, which has already succeeded in bringing forth from many a field of ruins the living features of a by gone existence, is at work among them, now with the bold grasp of confident divination, now in the quiet uniformity of slowly advancing deliberation, to deduce whatever it may of the real forms of those old priestly poems.

III

We may say, that the greatest undertakings planned and the most important results achieved in the field of Sanskrit research, are linked with the names of German investigators. If we add that this could not easily be otherwise, it is not from national vanity, we should but express the actual facts of the case, based upon the development of the science. It was natural that

yana, who flourished in the 14th century after Christ. This was the great work of Max Muller, the first of of those fundamental undertakings on which Vedic philology rests. It was necessary above all to know how the Brahmins themselves translated the hymns of their forefathers, which were preserved in the Rig Veda, from the Vedic language into current Sanskrit, and how they solved the problems which the grammar of the Veda presented by the means their own grammatical system offers. Herein lay the indispensable foundation of all further investigation. It was necessary to weigh the Hindu *traditions* concerning the explanation of the Veda, which erred in underestimation as well as overestimation, and to test the consequences of both errors in order finally to learn the art of scientifically estimating them. This constitutes the great importance of Max Muller's work extending through a quarter of a century (1849-1874). To complete was easy, but to begin was exceedingly difficult, for most of the grammatical and theological texts which formed the basis for Sayana's deductions, were, when Max Muller began the work, books sealed with seven seals.

A few years after the first volume of Max Muller's Rig Veda appeared, two other scholars united in a work of still greater magnitude. It has long since become to all Sanskritists the most indispensable tool for their labors. I refer to the Sanskrit dictionary, compiled under the commission of the Academy of St. Petersburg, Russia, by Roth and Bohtlingk. It was intended to make a dictionary for a language the greatest and most important part of whose texts were still not in print. The work was similar to that which the Grimm Brothers began at the same time

their task. In face, however, of the great value of that which they have accomplished, all faults sink into insignificance.

What a chasm separates their work from that of their predecessor, Wilson!* In Wilson's work there is little more than a fair enumeration of the meanings which Hindu traditions assigned to the words, for his dictionary the Veda scarcely exists, if it does so at all. Here in the work of Roth and Böhltingk on the other hand, is brought to light the immense wealth, replete with oriental splendor, of the richest of all languages, the history of each word, and likewise the fortunes that have befallen it in the different periods of the literature and have determined its meaning, are brought before our eyes. The difference between the two great periods in which the development of Hindu research falls, could not be incorporated more clearly than in these two dictionaries. In the one instance are found the beginnings, which English science, resting immediately on the shoulders of the Indian pandits, has made, in the other is the continuation of English work conducted by strict philological methods to a breadth and depth incomparably beyond those beginnings, and at the head of this undertaking stand German scholars.

To Muller's great edition of the Rig Veda and to the St Petersburg Dictionary further investigations have been added in great abundance, and these have more and more extended the limits of our knowledge of the Veda. Already a new generation of laborers have taken their places beside the original pioneers in these once so impassable regions. As a whole, or in its separate parts, the Rig Veda has been repeatedly

* Wilson's dictionary appeared in 1819, a second edit. in 1832.

translated. Its stock of words and inflections has been studied and overhauled from ever new points of view and with ever new questions in mind. To many a picturesque word of the strong, harsh Vedic language its full weight has thus been given back.

The principles and practices according to which the old collectors and revisers of the *Veda* text proceeded, are now being examined by us with a view to being able to determine what came into their hands as tradition and what they themselves imported into the traditions. The readings of the passages quoted from the *Rig Veda* in the other *Vedas* are being collected, in order to trace in them the remains of the genuine and oldest textual form. The religion and mythology of the *Veda* have been described, the national life of the Vedic tribes has been portrayed in all its phases. The texts afford the data for such a portraiture of these features that it has justly been said that the description given surpasses in clearness and accuracy Tacitus's account of the national life of the Germans.* Finally an attempt has been made—or rather an attempt will have to be made, for even at this time the work is in its beginnings—to discover amid the masses of Vedic prayers and sacrificial hymns something which must be an especially welcome find to scientific curiosity—the beginning of the Indian Epic.†

There could be no doubt that in so poetical a period the pleasure of romancing produced abundant fruit. Short narratives, short hymns must then have

* *II. Zeitschr. für Ind. und Asiat. Litteratur*, der Censor diktirte, when Arrian (Asclepiodotus) in his *Life* (the Cr. edition of the *Vedic Aryans*) Berlin, 1873, p. 461.

† The remarks here made on the beginning of the Indian Epic are on conceptions which I have before hitherto sought to establish, *and which* the *Vedic Aryans* (Germany, 1873, p. 52, 57, 102).

existed, enclosed, as it were, in narrow frames. Thus, in general, are the beginnings of epic poetry shaped, before poetic ability rises and ventures to narrate in wider scope and with more complicated structure the fate of men and heroes. It seemed, however, as though those beginnings of the Indian epic were lost. But they were preserved, though to be sure in a peculiarly fragmentary form. In the Rig Veda there is many a medley of apparently disconnected verses in which we have thought to discover the accumulated sweepings of poetic workshops. In fact we have here the fragmentary remains of epic narratives. These verses were once inserted in a prose framework, the narrative part of the Epic being in prose, and the speeches and counter speeches in verse, just as, often, in Grimm's fairy tales when the poor daughter of the king or the powerful dwarf has to speak an especially weighty or touching word, a rhyme or two appears.

Now, only the verses were memorized in their fixed original form by the Vedic tale tellers. The prose, each new narrator would render with fresh words, until finally its original subject matter fell into almost total oblivion, and the verses alone survived, appearing sometimes as a series of dialogues sufficiently long and full of meaning to enable us to gain an understanding of the whole, and then again as unrecognizable fragments no more admitting an inference as to their proper place and connection in the story of which they form a part than—to keep the same comparison—a couple of rhymes in one of Grimm's fairy tales would enable us to restore the whole tale.

It may be permitted for the sake of making clear what has been said, to cite here a passage from one of

hensible, these are the languages that quadrupeds and birds and all insects speak.

This is one of the early narratives of the Hindus concerning the deeds of their gods and heroes. We must not endeavor here, to restore the lost portions written in prose which served to connect the strophes. To make the modern reader clear as to the connection of the verses, another method of expression must be chosen than that peculiar to the narrators of the Vedic epoch. As it appears, they were content with recounting the necessary facts, or rather with recalling them to their hearers, in short and scanty sentences.

The verses set in the narrative are not wanting, however, in flights of poetic eloquence—as the poem of Indra's battle will have shown. Without the finer shades of human soul life, it is true, yet in earnest simple greatness, like mountains or old gigantic trees, the heroic figures of these ancient sagas stand forth. What takes place among them is similar, nay more than similar, to that which takes place in nature. For as yet the primitive *natural* significance of those gods has hardly been veiled by the human vesture which they wear, and in the narratives of their deeds the great pictures of nature's life with its wonders and terrors are everywhere present. The duty of bringing together and interpreting such fragments of this most ancient Epic activity, Vedic investigators must reckon among their most fruitful though perhaps not their easiest tasks.

IV

At this stage of our inquiry, the question arises, What do we know of the history of India in the age which produced the *Vedas*? Where does the pos-

sitory, and everything transitory was recognized, we may not say as a simile, yet as something absolutely worthless, an unfortunate nothing, from which the sage was bound to divert his thoughts

We can thus easily see how fully we must renounce our hopes of an exact result, when the question is raised as to the time to which the little we know of the outer vicissitudes of the ancient Hindu tribes must be assigned, and, especially, as to the time in which the great literary remains of the Veda and the changes which it wrought in the Hindu world of thought belong. The basis that might serve toward definitely answering these questions of chronology—lists of kings with statements of the duration of each reign—is wholly wanting for the Vedic period. Of early times at least no such lists have been handed down to us, there are no traces indeed that such ever existed. The later catalogues, however, which have been fabricated in the shops of the Indian compilers, can to day no more be taken into consideration as the basis of earnest research, than the statements of the Roman chroniclers as to how many years King Romulus and King Numa reigned. How unusual it was in the Vedic times for the Hindus to ask the "when" of events, is shown very clearly by the fact, that no expression was in current use by which any year but the present was distinguishable from any other year.

The result of this for us, and likewise, of course, for the science of Ancient India, is that those long centuries were and are practically synonymous with immeasurable time. The standard by which we are accustomed to compute the distance of historical antecedence in our thoughts or imaginations, fail us in this richly developed civilization as completely as in the

prehistoric domains of the stone age, — in the first feeble glimmerings of human existence. In fact, as prehistoric research tries to compute the duration of the past ages which have given to the earth's surface its form, so as to determine approximately the age of the human remains embedded in the strata of the earth, so, in a similar way, the investigation of the Hindu Vedas, in its attempts to compute the age of the Veda, has sought refuge in the gradual changes that have imperceptibly taken place in the course of centuries, in that great time measurer, the starry heavens.

There was found in a work, classed as one of the Vedas, an astronomical statement which has served as a basis for such computations. The result attained was that this particular work dated from the year 1181 B.C. (according to another reckoning 1391 B.C.) Unfortunately, the belief that in this way certain data are to be acquired had to vanish quickly enough. It was soon found out that the Vedic statement is not sufficient to afford any tenable basis for astronomical computations. Thus it remains that for the times of the Vedas there is no fixed chronological date. And to any one who knows of what things the Hindu authors were wont to speak, and of what not, it will be tolerably certain, that even the richest and most unexpected discoveries of new texts, though they may vastly extend our knowledge in other respects, will in this respect make no changes whatever.

There are two great events in the history of India with which this darkness begins to be dispelled—the one approximately, and the other accurately, referable to an ascertainable point of time. These are the advent of Buddha and the contact of the Hindus with

the Greeks under Alexander the Great and his successors.

That it was the old Buddhistic communities in India that first began the work of gathering up the connected traditions within historical memory, seems certain. At least this corresponds with the apparent and accepted course of events. To Vedic and Brahmanical philosophy all earthly fortunes were absolutely worthless—a vanity of vanities, and over against them stood the significant stillness of the Eternal, undisturbed by any change. But for the followers of Buddha, there was a point at which this Eternal entered the world of temporal things, and thus there was for them a piece of history which maintained its place beside or rather directly within their religious teachings. This was the history of the advent of Buddha and the life of the communities founded by him.

There is a firm recollection of the assemblies in which the most honored and learned leaders of the communities, and great bands of monks coming together from far and wide, determined weighty points of doctrine and ritual. The kings under whom these councils were held are named, and the predecessors of these kings are mentioned even as far back as the pious King Bimbisara, the contemporary and zealous protector of Buddha. Of the series of kings which in this way have been fixed by the chronicles of the Buddhistic order, two figures are especially prominent—*Tschandragupta* (i.e., the one protected by the Moon) and his grandson *Asoka* (the Painless). *Tschandragupta* is a personality well known to Greek and Roman historians. They call him *Sandrokoptos*, and relate that after the death of Alexander

the Great (in the year 323 B.C.), he successfully opposed the power of the Greeks on their invasion into India, and lifted himself from a humble position to that of ruler of a wide kingdom. Asoka, on the other hand, is not mentioned by the Greeks, but in one of his inscriptions—by him were made the oldest inscriptions discovered in India, and these have been found on walls and pillars in the most distant parts of the peninsula—he himself speaks of Antijoka, king of the Iona (Ionians, i.e., Greeks), Antikina, Alkasandara, and other Greek monarchs.*

Here at last a place is reached where the historical investigator of India reaches firm ground. Events whose years and centuries—as though they occurred on another planet—are not commensurable with those of the earth meet at this point with spheres of events which we know and are able to measure. If we reckon back from the fixed dates of Tschandra Gupta and Asoka to Buddha—and we have no grounds for regarding the statements of time which we find respecting Buddhistic chronology as not at least approximately correct—we find the year of the great teacher's death to be about 480 B.C. His work therefore falls in the time at which the Greeks fought their battles for freedom from Persian rule, and the fundamental lines of a republican constitution were drawn in Rome.

Buddha's life, however, marks the extreme limit at which we may find even approximate dates. Beyond this, through the long centuries which must have

* Asoka is Antiochus Thess. Antikina, Anagonos Gonatos Alkasandara, of course, not Alexander the Great, but Alexander of Epirus, son of Pyrrhus, the enemy of the Romans. All these names are given about the middle of the third century B.C. Of Alexander the Great in Ind no traces have been found, wth the exception of a coin which bears his picture and his name.

elapsed from the beginning of the Rig Veda epoch to that of Buddha, the question still remains. What was the succession of events—the few events of which we may speak? What the order in which the great strata of literary remains were formed? We observe the relation which one text bears to the others which appear to have previously existed, we follow the gradual changes which the language has suffered, the blotting out of old words and forms and the appearance of new ones, we count the long and short syllables of the verses so as to learn the imperceptible but strictly regular course by which their rhythms have been freed from old laws of construction and subjected to new forms, moving in a parallel direction with these linguistic and metrical changes we note the changes of religious ideas, and of the contents as well as the external forms of intellectual and spiritual life. Thus we learn in the chaos of this literature ever more surely to distinguish the old from the new, and understand the course of development which has run through both.

Many a path, it is true, in which research hoped to press forward, has been shown to be delusive and worthless, problems have had to be given up, changed, and presented in different forms. But in its last results the work has not been in vain. For, in respect to the Veda in particular, and the antiquities of India in general, we have learned to recognize the principal directions in which the tendencies of historical growth are to be traced.

From the second century of Hindu research we can scarcely expect discoveries similar to those which the first has brought such a sudden uprising of unusual, broad, fruitful fields of historical knowledge. But we may still hope that the future of our science will

bring results of another sort no less rich—the explanation of hitherto inexplicable phenomena, the transformation of that which is half known into that which is fully known

THE RELIGION OF THE VEDA.

OUT of all the rack and ruin of Indian antiquity, the most momentous objects, which the investigator can hope to render comprehensible to the modern reader, are the great religions of ancient India. At their head stands the religion embodied in the literature of the Veda—a belief closely related to the ancient religions of the principal European peoples, but retaining in a clearer manner than they the marks of distant prehistoric stages, the traces of mighty commotions in which man's religious thought and feeling laboriously struggled forth from the crude confusion of primitive ages to nobler and more elevated forms. The religion of the Veda is in its turn replaced by the teaching of Buddha,—the one, the sternly practical religion of conquering shepherd chieftains and their priests, the other, the world renouncing doctrine of salvation-seeking monks. Far reaching analogies interweave the ideals, for which the followers of the Shakja's son forsook their homes for a life of wandering, with thoughts evolved in the Western world, especially in Greece. It seems practicable to reduce this development of the religious nature, proceeding as it did in parallel directions among peoples so widely separated, to a single general formula, that would set forth the agreement of the various powerful impulses working among them.

It will, I trust, be permitted a fellow worker in the exploration of these domains, to describe and to appraise the value of the attempts which science has made, and is yet making, to interpret these primeval monuments of human searching, longing, hoping, and to assign to them their proper place in history. But dare he make the attempt to conjure forth the figures themselves of that prehistoric world, those rare ones of silver, and with them the more numerous throng of inferior metal can he succeed in fixing them, even though he leave the outlines somewhat doubtful and obscure?

I.

The gods and myths of earliest India became accessible to research when the latter possessed itself of the Rig-Veda, a collection of more than a thousand hymns—the great majority of them sacrificial hymns. I have described in the introductory essay of this volume, how the knowledge of the Rig Veda was acquired, and how by hard but rapid philological work its obscurities were surely and steadily overcome. A feeling of awe was involuntarily felt on reading those poems, the antiquity of whose language loomed far beyond the old Sanskrit of even the law book of Manu, or of the great Indian epics. A sensation, as of being led back into the deepest past of our own Teutonic ancestors, as of catching faint traces of their heart beats in the first dawn of their antiquity, was quite generally felt, as those gods of a blood related people arose before us; *Agni*, fire, the genial guest of human habitations, *Indra*, the thundering dragon slayer, who uses his boundless strength to free the waters from their prison, *Parsus*, in whom it was believed the all em-

bracing heavens were personified, the observer and avenger of even the most hidden sins, *Ushas*, the lovely morning blush, the dawn, who usurps the sway of her sister, the night, and, with a herd of ruddy cattle in her train traverses the firmament over, lavish ing benefits and blessings.

It so happened, in the progress of science, that the first glances, which fell upon these apparitions of the gods, starting up thus suddenly from the midst of a desolated field, were the glances of comparative philologists—the same savants, who, leaping from one triumph to another, were at that very time engrossed with the work of illuminating the Greek, Latin, and Germanic inflexions with the light coming from the Sanskrit. What could be more natural than that those investigators should apply to mythology the same critical method of comparison which had borne such rich and abundant fruits in Grammar? that they should seek to establish between the divinities of the Veda and those of ancient Europe the same kinship, the same identity of origin, as existed between certain forms of Indian and Greek verbs, for example between the Indian *daddmi* and the Greek *didomi*, both of which mean "I give"? And so, there grew up—one might say, as a branch of comparative philology—a comparative mythology, which uniformly placed the philological points of view foremost, and which placed special reliance upon the *names* of the divinities or demons, and then sought to establish their primal na tures by means of an etymological treatment of these names.

In the pursuit of this course, as between the Veda and the European traditions, the leading part fell nat urally enough to the former. For the Veda had the

names, of which the Veda is literally full, the sharp scent of the investigators hunted out and brought to light here and there a word, which, while it may have had some small resemblance to a Greek name, still occurred but rarely in the Vedic tradition. Or if there were no proper noun for the divinity to be found in the Vedic, they would fasten upon a mere adjective. Or, indeed, instead of a word actually transmitted in the Veda, they would now and then upon their own responsibility build up a Vedic word as a counterpart to the name of a Greek divinity.

Thus, in a very obscure verse of the Rig-Veda there appears a goddess, a female demon, *Saranyus*, of whose nature the Veda reveals next to nothing at all, it was thought that the primitive* form of the Greek *Erinys* had been found. The name *Saranyus*, according to its derivation from a root *sar* (to hurry), seems to mean "the hurrying one", and the view was accordingly adopted, that she was the personification of the stormy thunder cloud. And when the Greeks speak of *Erinys* as "walking in the mist," of her swinging torches in her hands, immediately plain confirmation was therein discerned for the proposition that the *Erinyes*, too, sprang from the conception of the thunder cloud, their torches are the thunder bolts which strike down the impious.

The Rig-Veda speaks of a goddess *Sarama*, a dog,

* Not primitive in the sense that the Greek goddess was derived from the Indian but in the sense that the Indo-European prototype, common alike to the Greek and the Indian form in all essential respects was correctly represented in the Indian form. To properly appreciate the equating of the names *Saranyus* and *Erinys* (so too that of *Saramejas*—*Herme* as [Hermes]) it is to be observed that the initial *S* of Indo-European words which was retained in Sanskrit (as also in the Latin and Teutonic) became in the Greek, when followed by a vowel either a mere aspirate or disappeared altogether, thus our *swine* (Latin, *swine*) in Greek is written *Aigla*.

who tracks the ruddy cows of the gods to their concealment when sto'en, her sons, who also have canine shape, and appear to play the part of germ of sleep and death, are named after their mother Saramejas. It was thought that the Greek *Hermes* and *Hermesius* had been discovered here, the guide of souls into the realm of death, the dream sending god of sleep. And here again the same root *sar* (to hurry) seemed to conduct the mythological interpreter into the realm of the agitated atmosphere, just as in the case of Ennys-Saruma, "the hurrying one," was explained as the wind, to the fleetness of the wind the dog form of the goddess and her children seemed to correspond, in the natural symbolism of the myth.

But the wind is not the only thing in nature which moves hurriedly. And hence other interpretations were possible. Saruma, who recovers the treasure of ruddy cows lost in the darkness, could she not mean the morning blush, the dawn? And does not her name appear to resemble the name of Helena? In that case, the story of the Iliad is found again in one of the standing themes of the Veda hymns, the siege of Troy would be but a repetition of the daily siege by the martial forces of the sun, of the entrenchments of night, where the treasures of light are locked up.

Besides Helen, there appeared in the Greek a whole list of goddesses representing the Indian morning, the foremost of which was disclosed in the Vedic title of the dawn, *Aksha*. Here, it was thought, lay the germ from which the Greek Athene had sprung, the daughter of Zeus, just as in the Veda the dawn was called the daughter of Daus, or Heaven.

In conclusion, one more of these Indo-Greek combinations may be cited—the one which of them all

He believed that the language of many myths was to be interpreted as descriptions of meteorological phenomena, the details of which—the various motions of rising, departing, scattering dark clouds, and of brighter little clouds—seemed to have been seized and expatiated upon with painful exactitude through whole lists of varying phases. According to Max Muller, on the other hand, the main theme of the Indo Germanic myths found expression in the words *dawn* and *sun*. To his poetically attuned imagination the ancient poets and thinkers stood revealed as daily discerning in what we call sunrise the mystery of all mysteries. The dawn was to them that unknown land from whose impenetrable depths life ever newly flashes forth. The dawn opens to the sun her golden gates, and whilst her gates thus stand ajar, eyes and hearts yearn and struggle to peer beyond the limits of this finite world, the thought of the unending, the undying, the divine, awakens in the human soul. But whether storm or sunrise, all concurred in the view that in the Veda lay the guide which would conduct us to the theogony of the Indo-European peoples,—that there was here a system of religion to the last degree primal in character, clear and transparent, all the varying forms of which plainly took root in the primitive views and expressions of man upon the powers and processes of nature. As Max Muller put it, the mythological sphynx here reveals her secret, we can just barely throw a glance behind the scenes upon the forces whose play, upon Greek soil, achieved that splendid stage effect, the majestic drama of the Olympian gods. A new direction of inquiry seemed to have opened to science, leading by undreamt of paths to the farthest past in the life of the human soul.

Those who first broke through these paths must indeed have been possessed to an unnatural degree by indifference and suspicion, had not a kind of intoxication overwhelmed them as they confronted this plenitude of history,—if they had not experienced the hope that in the Veda they might with one bold grasp succeed in seizing the *origin of myths and of very religion* herself, *zu schauen alle Wirkenskraft und Samen*.

Have all these results—a lasting achievement, as it was supposed—avoided the fate of annihilation?

II

An attack upon the teachings of comparative mythology, upon the belief in the *primitive* character of the world of Vedic gods and legends, was slowly preparing. It came, on the one hand, from the advances made in philological investigations, which stripped one supposed certainty after another of its plausible glitter. It came, on the other, from a more material opposition: the speculations, the criticisms, the discoveries, of a newly sprouting but sturdy offshoot of science, ethnology.

We shall inquire first how the art of manipulating those philological problems deepened, upon which pretty nearly everything as taught by comparative mythology depended.

In the comparison of Indian words with the Greek or Germanic a tendency arose to be severer, more suspicious, more deliberate. And with good reason. Greater circumspection was observed in applying a principle, theretofore too frequently neglected, of first subjecting the word—before undertaking to draw parallels between it and words of another tongue—to a thorough consideration within the domain of its own

language, and to an examination of it in all its connexions there, throughout the whole circle of words related to it. And then, afterward, when the boundaries of the several great lingual families *were* crossed and the attempt made to bridge over the wide clefts between their respective vocabularies by means of their resemblances, it was insisted upon, with a stringency unknown to the earlier period, that a proper regard should be paid to *individual* sounds and their equivalent individual sounds in the kindred languages, correspondences which about this time began to be reduced to laws of a more and more unerring character. The mere external resemblance of words was no longer worth considering—that was something subjective and only a subjective estimate could be passed upon it. Now, the certain, unchangeable conditions were known, in obedience to which the vocal sounds of the parent Indo European tongue have developed into the Sanskrit or the Greek or the Teutonic. Of all the comparisons made between mythological names, as alluded to, only a small minority could pass an examination so severe, but so necessary, as was now applied to them. In a word, it is flatly impossible that Prometheus should be the same word as the Indian *pramantha*, nor can Helena be the same as Saratma, for the simple reason that the Greek *n* and the Indian *m* are not equivalent.

And just as it resulted in these word comparisons, so too the practice, once pursued with such confidence, of tracing words of different languages to roots, which were taken from the capacious granary of Sanskrit roots, proved more questionable in its character the longer it was continued. The conviction grew that instead of yielding to the dangerous temptation to

read the whole origin and history of a word, or of a concept, from a few consonants, the coldest restraint ought more properly to be exercised, and that in thousands of cases it was necessary to resignedly accept a word as a fixed quantity, as the proper name of such and such a mythological being, without endeavoring to practise that dangerous art upon it of detecting only too easily and everywhere a sunrise or a storm cloud. In a word it grew daily more evident that an endeavor had been made to learn too quickly, too much from *words*, and that it was high time to examine *things* instead of words, to explore with greater patience, less prejudice, the great concrete world of religious and mythological ideas, instead of guessing about them and in reliance upon doubtful etymologies imposing upon them a meaning which really and at bottom originated in the close atmosphere of the library.

But let no misunderstanding arise. It is by no means my purpose to maintain that it was not a justifiable effort on the part of investigation to get at the common inheritance from the prehistoric Indo-European ages by a comparison of the Indian, Greek and German gods and legends, and thus, if possible, to enable the ideas of the respective peoples to mutually clear up and illumine both their source and their bearing. Experience alone can tell what success is to be attained in this way. But the measure of that success—though by no means wholly negative—has thus far justified but very modest expectations, if we consider such hasty results of this period as that by which *Prometheus* and *pramantha* were regarded equivalent.

In this direction, investigation achieved results almost as barren as its purely philological fruits were

north the storm god of the Indo Europeans has preserved a uniformity of nature which is at once recognisable. But, to repeat, the stock of such comparisons which can safely be maintained, is a very modest one, and we hardly have reason to form hopes of obtaining greater successes of this sort in the future than we have obtained in the past.

III

More decisive than the reformation accomplished within philology itself the course of which we traced in the last section, was the influence on Vedic research of a new class of inquiries, which were far removed from the domain of comparative philology and of Sanskrit, and which tended to overthrow altogether the belief that the Veda was the representative type of every primitive religion and mythology. We refer to the researches of the comparative ethnologists who were now making a highly comprehensive and systematic study of the elusive forms which the religious sentiment, the cult, the myth creating phantasy of modern peoples assumed in the lower and the lowest stages of civilisation.

And here a discovery of the utmost import was made, the honors of which belong first of all to English investigators such as Tylor and Lang, and along with them to an excellent German scholar, Wilhelm Mannhardt. It was found that, very much like their weapons and utensils, so too the religion of the lowest orders of man the whole world over, was everywhere one and the same in its essential elements. By some intrinsic necessity, there is always imposed upon this low state of evolution just this particular type of ideas

and customs, which is the normal one, and as such may be looked for with absolute certainty

This type of belief and cult, which is only faintly idealistic, and is dominated by thoroughly harsh and practical views, we shall describe at some length farther on. At this point we have simply to remark upon the evident conclusion to be drawn from these observations, that the ancestors, also of those peoples, which we meet with in historic times as the possessors of most opulent civilisations, must, in some prehistoric age, however remote, have gone through just such a savage period of religious and ritualistic development

This fact established, there was at once opened to scholars who did not deem it beneath them to learn something from American Indians, negroes, and Australians, a source of highly important data drawn directly from the mouths of living witnesses, by which it was possible to reveal prehistoric epochs antedating even the Homeric or Vedic religions, and preparatory to them. Reasoning from the ideas of modern savages, to the ideas obtaining in the prehistoric savage state of subsequently civilised peoples, may have seemed a hazardous undertaking, but there was a sure corrective for the procedure. It is well known that in all transitions of lower civilisations to higher, many elements of the old condition persist and hold over in the new, and that the spirit of the new can neither destroy nor assimilate them. They persist as *survivals* of the past in the midst of altered surroundings, and are absolutely unintelligible to people who know only the tendency and ways of the new period, they can be explained only from the point of view of the time in which they originated—a time when they were active

principles,—a time, the tracks of which they preserve, as it were, in a fossil condition

Now if our view is correct, such survivals must be found at every step in a mythology and a cult like the Veda—and, we might likewise say, in the mythology and cult of Homer, they must be the special lurking places of whatever appears to be irrational, odd, self contradictory, and difficult of exposition. But, on the other hand, whatever in those poems seems incomprehensible to the man of to day must become intelligible as soon as the art is acquired of looking at it from the standpoint of the modern savage and with the help of his peculiar logic, both of which are often totally distinct from ours.

As a matter of fact, the moment a search was made through the ancient Indian and the related European civilisations for such remains of prehistoric and anticipatory culture, the conviction forced itself irresistibly on scholars that the correct method had at last been discovered. Problems quickly resolved themselves, which theretofore dared scarcely be approached. The most striking agreements were disclosed between the various types of myth and cult scattered at this very day over the earth among our savages and barbarians, and the type of myth and cult which had lain imbedded in the Veda as a mass of unintelligible facts, wholly irreconcilable with any interpretation derived from the known intellectual character of the Vedic world.

The chain of proof was thus rendered continuous and conclusive. Science had succeeded (or at least was steadily advancing toward success)—not by means of bare grammatical speculations or the study of Sanskrit roots, but by inquiries which rested at every point upon a basis of living fact—in showing that there was

a certain elementary state at the beginning of all civilisations and in disclosing the gray, early dawn anticipatory of the broad daylight of their history. This was a revelation, which—however gradually and modestly it asserted itself—is perhaps of even farther reaching importance in the exploration of antiquity than those brilliant exploits of the philologist's finished art which has opened the way to the remote recesses of Egyptian and Babylonian civilisation.

As a result of this discovery, a place was given to the religion and mythology of the Veda widely different from that which the enthusiasm of its earlier students had sought to assign to them. The assumption that the Veda revealed the secret of the elementary formative processes of creed and cult, was thus shown to be as far wide of the mark, as it would have been to have considered the grammar of the Sanskrit, the complexity of which points to an infinitely long preparatory history, as the elemental grammar of human speech. The fact is, it is not true, as the supposition had been up to that time, that the myth building phantasy of man is revealed in its natural processes in the Veda, as plainly as a clock housed in glass reveals all its wheels and works. The Vedic divinities, the Vedic sacrifices, are not primitive and transparent products of the original creative force of religion, but for the most part turn out, on close scrutinisation, to be ancient, obscure, and complex creations.

We shall next attempt a description of the age preceding the Vedic religion, and also of that religion itself, as both appear from the point of view here sketched *

* I have given the subject a more detailed treatment in my book *The Religion of the Veda* (1894).

THE fundamental nature of the primary Indian religion, surviving from the very remotest antiquity and rising to the surface of the Vedic times as a more or less ruinous wreckage, is, as we have seen, 'essentially that of the savage's religion.' According to this, all existence appears animated with spirits, whose confused masses crowd upon each other, buzzing, flocking, swarming along with the phantom souls of the dead, and act, each according to its nature, in every occurrence. If a human being fall ill, it is a spirit that has taken possession of him and imposes upon him his ills. The patient is cured by enticing the spirit from him with magic. A spirit dwells in the flying arrow. He who shoots off an arrow performs a bit of magic which puts this spirit into action. The spirits have sometimes human, sometimes animal form. Neither form is nobler or lower than the other, for as yet no distinction between the human and bestial nature has been made. In fact, man is usually looked upon as descended from the animal, the tribes of men are called bears, wolves, snakes, and the individuals of the animal genus after which they are thus called are treated by the tribes as their blood relations.

As they move hither and thither, the spirits may select a domicile, abiding or temporary, in some visible object. A feather, or a bone, or a stone at different times holds the spirit, and anon the spirit steals into a human being whom it makes ill, or throws into convulsions in which supernatural visions come to him and in which the spirit talks through him in confused phrases.

IV

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ment and hence intensify man's sensitiveness to the favorable and unfavorable phenomena of nature. It is, therefore, the normal characteristic of vast stretches of historical development that the great powers of nature, such as the heavens, sun, moon, storm, thunder, and with these the terrestrial element of fire and the earth itself (usually first in importance in this class), appear as the highest givers of blessings and rulers of all that happens. They are superior to man and are at a distance from him, as befits divinity. For the embodiment of them into a living personification, the more perfect form of man steadily secures the preference over that of the brute. It was only possible to deify the torpid brute so long as man failed to feel himself as something better than the brute.

Of course the animal figure does not disappear absolutely and at a single blow from the midst of the divinities. Subordinate divinities, standing in the background and thus remaining untouched by the ennobling tendencies were allowed to retain their old animal form. Or, an animal, which was once itself a god, might, after the god had been exalted to the dignity of human form, remain to the latter as a special attribute, as a sort of celestial domestic animal,—as, for illustration, demons which were once of the shape of horses, being raised to gods with the shape of man, would thereafter appear as riding upon celestial horses. Or, some *part* of the body of the original animal form might be retained as a part of the newer human form of the god, or something emblematic of the animal be affixed externally in some way, and thus retain a trace of the old conception which had been overthrown. And wherever a plastic art has developed established forms, as in Egypt or in Mexico, and is consequently

strongly conservative in retaining venerable traditions, the animal gods, cut in stone, may expect to maintain themselves for a longer time than they could wherever, as was the case in India in the time of the Veda, they lived in the airy realm of the imagination.

In the same manner, the practice of considering stone and wood as fetishes embodying the spirits, while not disappearing suddenly and wholly, yet unavoidably withdraws from the foreground. The spookish, magical conception of spirits slipping stealthily from one home to another in matter of every shape and kind loses ground. The figures of the divinities obtain surer forms, each with peculiar outlines of its own, and their dignity, at once human and supernatural, is firmly established. Though far from approaching to that ideal of sanctity to which a later age will attain, though they are still animated by egotism, passions, caprices of every sort,—yet, accompanying it all, a certain amount of constancy becomes manifest in them, and in all their doings there is evident the steady growth of connected deliberation and plan. Very often the tendency develops of transferring to these divinities the rôle of kindly dispensers of bounties, while, on the other hand, the occupation of doing injury, of causing illness and harm of every sort, is still allotted to inferior demons, gnomes, goblin spirits, which in their essentials keep on a level with sorcery of the earlier religion and against which the old arts of spell and exorcism are effective,—arts, which, be it observed, are of no avail against the higher power of the new great divinities.

The intercourse of man with these new gods attunes itself to another key. He is studious to gratify the immortals, powerful beings, willingly inclining

themselves to favor, when approached with gifts. He invites them to food and drink and they yield to his solicitation, not, however, with the bluster and din of the spirits exorcised by the old sorcerers, but in calm grandeur the invisible gods approach their adorers. The distinctive seal, now stamped upon cult, is henceforth, and for long periods of time, sacrifice and prayer.

It is at this point that it becomes clear what the proper position of the Vedic religious belief is. Not all perhaps, but yet all the chief and dominant of the Vedic divinities are based upon a personification of natural forces, in forms of superhuman magnitude. The dwelling place of the most of them is the atmosphere or the heavens. The word *devas* (the god), which the Indians had received from the Indo Germanic past and which is to be found among many of the related branches of the family,* meant originally "the heavenly one." And thus the belief, which elevates the divinities above human kind to a heavenly height, was firmly fixed and long antedates the times of the Veda.

From it all, we see at the first glance that with the Veda we are dealing with a stage of development which must have been preceded by a long prior history. And we find a confirmation for such a view, which, as was explained above, might be expected in a case of this kind—the types of divinities, or rather of spirits, characteristic of more primitive stages of development, are profusely apparent throughout the world of Vedic divinities. The divinities themselves—heavenly human

*Thus, Latin *deus dea*; Ancient Gallic: *devo- devo-*; Lithuanian: *devas*; Old Prussian *deimnas*; Ancient Norse (in which, according to rules of consonantal change *d* instead of *d* appears) *devar* the gods.

beings, exalted to a colossal magnitude, in agreement with the general religious thought of the Vedic age—retain numerous, not wholly obliterated, marks of their ancient animal form. Demons of animal shape, like "the serpent from the earth," "the one footed goat," surround the world of man resembling divinities, and form a back ground for them. And the gods themselves are, in certain rites,—although exceptionally, as may be imagined,—represented fetish like as embodied in animals, sometimes too in inanimate objects. A steed represents Agni, the fleet god of fire, an ox, Indra, who is strong as one.

Further, there are plain relics visible in the Veda of the belief so characteristic of the savage races—the belief in the blood relationship between certain human families and certain animal species.

Again, in India as elsewhere, there appear along with the grand divinities, which are mainly beneficent and are raised by the advance of thought to purer forms, those spirits by which the savage imagines he is encircled. They are those cobolds, malicious sprites, spirits of illness, which we may say belong to the Stone Age of religion, which are obdurate to any historical growth, and yet are found with the same characteristics among all peoples, gliding about in human and animal forms and misshapes—by day and by night, but especially night—everywhere, but with a marked partiality for cross roads, grave yards, and other such dismal places, stealing into man, cheating him, confusing his mind, gnawing at his flesh, sucking up his blood, waylaying his women, drinking up the milk of his cows. And finally, along with these spirits, and characteristic of the same primitive notions, there appear, in the belief of the Veda, the souls of the dead,—those of

are all very powerful, very glorious, very wise, very ready in aid. They all stand out in uniformly Titanic stature, each one like his fellows, but poor in the possession of that matchless beauty in which the Greek saw his gods standing glorious before him. Zeus knits his dark brows, his ambrosial locks tumble forwards, and the Olympic heights tremble, the barbaric god of the Veda "whets his horns and shakes them powerfully like a bull," the same sort of expression as that with which an early Chaldaic hymn, standing at about the same point of evolution, says of its god, "that he lifts his horns like a wild bull." As yet, religious thought and feeling have not advanced the idea of divinity from the point of grandeur to that of infinity, from power to omnipotency, and have not in particular taken the step from multiplicity to unity.

A *single* God is created by a history like that of the Old Testament, which, in the stress of great national experiences, in triumph and in defeat, so intimately binds a people with the divinity that controls its destiny, that beside it all other gods disappear. Or, a *single* God may be created by reflexion seeking over and beyond the heights and depths of existence the one loftiest height or the one inmost germ of all things. The former is the god of heroes and patriots, the latter the still, calm divinity of the solitary speculator. But the bards of the Veda were neither patriots nor philosophers. The peace and comfortable existence of ancient India, the dispassionate character of the popular soul, to which a deep and intense attachment to its own national existence remained unknown, were but rarely disturbed by national misfortunes or passions such as those with which the history of Israel is

filled * And that impulse of philosophical reflexion toward unity in the confusion of phenomena is as yet foreign to the age whose religious beliefs we are here describing. Such an impulse does not begin to show itself until the time of some of the latest poems of the Rig veda, then, however, growing in the succeeding era to irresistible strength.

The same multiplicity of gods, therefore, prevails in the Veda as of old—not the clean cut result of a methodical partition, so to speak, of the administrative offices of the world's affairs among divine officials, but the complex product of manifold historical pro-

* To appreciate thoroughly the difference in the whole tone of historical and religious sentiment in the Veda and in the Old Testament, compare two songs which in a measure occupy corresponding positions in the two literatures—the Song of the Victory of King Suda (Rig veda 7.13) and the Triumphal Song of Deborah (Judges 5). Both belong to the earliest poetical monuments—*are possibly the oldest*—of the nation from which they emanate. Both glorify hardly-won victories—the details of the two battles bear great resemblance to each other so far as may be judged from the vacillating floods of the two hymns of victory. In each a swollen stream brought destruction to the foe.

But how differently does the song of the heroic-souled Jewish patriotess resound from that of the Brahmanic court priest and poet. In the former every word glows with passion with a drunken joy of victory. Every whit of its energy is strained for the fight, the people staked its very soul upon the issue. Jehovah marched forth and all nature joined in the combat—the clouds deluged the earth with waters—the stars in their courses contended against Sisera. We see the hostile leader collapse before the shepherd woman, who gave him milk when he asked for water and struck him down with her hammer. We see her mother gazing after him and moaning at the window lattice. Why tarry the wheels of his chariots?

How different is the atmosphere of the Indian poem! In the foreground stands the priest busily and successfully performing his office,

As in pasture rich and fat the cow
Drops milk so Vashtha's song dropped over them,
O Indra! Master of the herds art thou
All say Incline, accept our noblest offering."

The foe fled like cattle from the pasture when they have lost their herder. Indra struck them down the moment the 'votive offering was cast upon his altar. All the offered sweets he gave to Sudas to enjoy. What impulses do we catch here of anxiety and of the outburst of prodigous passion on the part of a people battling for its existence?

cesses, of a kind of "struggle for existence" between ideas, on the one hand, whose value for the religious consciousness has dwindled away but which often maintain themselves more or less by a sheer faculty of pertinacity and those ideas which press into prominence through being favored by the advance of intellectual and material life

A final very marked characteristic of these divinities is that the phantasy of their adorers by no means raised them to the highest level of moral majesty as they did to positions of the greatest power and highest glory. This step of incomparable importance in the evolution of religion—the association of the ideas of God and good—as yet can be descried in but a few faint signs and this state most surely marks the religion as still a barbaric one. At this stage the thing most essential to the needs of the devout is that the God be a strong and kindly ruler and of an easily influenced disposition. But how was it possible that the mighty thunderer of pre Vedic times, or the mighty warrior and bestower of blessings of the Vedic religion, Indra, should be formed of other ethical stuff than they, whose image he was the terrestrial *grands seigneurs*? The savage battles which fill his existence alternate with savage adventures of love and drink. Very little does he inquire into the sinfulness or rectitude of mankind, but all the more is he desirous of knowing who has slaughtered oxen on his altar and brought as an offering his favorite drink the intoxicating soma, whose streams "pour into him as rivers into the ocean," and "fill his belly, head, and arms." And it occasionally happens that he is not over particular about remembering the wishes which his worshippers have preferred in their prayers, as when re

fortune, illness, death He suffers his forgiveness and pardon to shield the penitent, who make effort to appease him

In a song of the Rig veda, a guilt laden one, pursued by disaster, cries "I commune thus with my self When may I again approach Varuna? What offering will he deign to accept, without showing anger? When shall I, my soul reviving behold again his favor? Humbly, as a servant, will I make reparation to him, merciful that he is, that I may be once more blameless To them that are thoughtless, the god of the Aryans has given prudence, wiser than the knowing man, he advances them to riches . . .

Varuna is here called the Aryan god The historian however can hardly approve the bard's claim, for I believe we can discover in the apparently Aryan form of this god the signs of an un Aryan derivation This much at all events is certain that faith in their chief protector of the right extends backward into the epoch when the ancestors of the Indians still formed one people with the ancestors of the Iranians, as they hesitated on the threshold of the Indian peninsula This god appears among the Indo Iranians as Varuna, among the Iranians (in the religion of Zoroaster) as the chief ruler of all that is good, Ahura Mazda, or Ormuzd We cannot trace Varuna beyond the age of the Indo Iranians into the prior time of the Indo Europeans Among the related peoples, like the Greeks or Teutons, we find no signs of him. Much, on the contrary, seems to me to agree in favor of the view that the Indo Iranians had received this god from without, from the regions subject to Babylonian civilisation If I am right in this conjecture, is it to be looked upon as merely fortu-

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main theme about which the whole spiritual life of the poets of the Rig Veda revolves. To them the sacrifice is the embodiment of all mysteries, the symbol of all the most important and profound of the phenomena of life. "By means of sacrifices, the gods offered sacrifices,—those were the first of all laws," says the Rig Veda.

The external marks of the Vedic sacrifice are so far simple, that as yet all the elements are wanting to it which follow in the train of urban life and especially of the development of the fine arts. There are no temples, no images of the divinities. The cult of shepherd tribes, whose migratory manner of life has not yet entirely become a fixed one, is as yet satisfied with a very simple altar,—established with the same facility everywhere,—the level, cleared greensward, over which soft grass is strewn, about the holy fires as a resting place for the invisible gods, who quickly collect from the atmospheric regions around.

But there is no lack of artful embellishment of an other kind in the Vedic sacrifice,—or even of an overt embellishment, according to Oriental custom. The song of praise and prayer, delivered at the sacrifice, is fashioned after the rules of an elaborate art, growing ever more intricate. It is overladen with obscure allusions, in which theological mysticism parades its acquaintance with the hidden depths and crannies of things divine. To utter such a prayer and to offer up such a sacrifice not every one is called or fitted whom the inner impulse moves, but only the trained priest, one belonging to certain families who have formed an exclusive spiritual caste from time immemorial,—the priest who alone is accounted equal to the perilous, sacred duty of eating of the sacrificial feast, and to

drink of the soma, the intoxicating drink of the gods. At sacrificial ceremonies of greater importance priests of this kind appear in throngs, singing, reciting, and performing the immense number of prescribed acts with that painful, purely external nicely which is peculiar to every cult standing at this point of historical development, and the displacement of which by the inner soul life is every where the product of protracted later evolution.

Religious ceremony of this sort is, indeed far from having attained to the "affair of *conscience*" of the devout believer—to the elevation of a force which exalts and clarifies his inner life. It is—conducted on a large scale and with reference to human interests as a whole—simply what the cult of sorcery of an earlier age had been in a small way and with reference to some particular human want—a practice which any one, who could bear the expense, might have put into motion for himself by the skilled practitioner, to enrich one's self, to prolong life, to avert sickness and all harm.

But here there is repeated, in matters purely of cult, the same characteristic which confronted us in another connexion. Alongside of and interwoven with the formations which carry the special imprint of Vedic culture, everywhere and oftentimes in compact masses, there are the remains of hoary constructions, traceable to remoter and even to remotest times. As just remarked, it is a peculiarity of the Vedic cult of the sacrifice, that it concerns itself chiefly with human interests viewed as a whole, but still it was an unavoidable retention, that the supernatural forces should be put into action, upon occasion for individual and particular situations, in behalf of want or suffering at some

particular moment. It is here that the old witchcraft especially retained whatever was left to it of its former importance, in the Vedic age. He who wished to drive away evil spirits, or the substance supposed to have brought an illness, or, similarly, some guilt, had recourse still, as in former ages, to fire, which consumes the hostile thing, or to water which washes it away, or he chased the spirits away with din and alarms, blows and bow shot. He who wished to produce rain, proceeded much like the rain conjurer among the savages of our day. He put on black robes and slew in sacrifice some black colored beast, in order to attract the black clouds with which it was designed to cover the sky, or he threw herbs into the water that the grass of his pastures might be splattered by the divine waters. He who wished to prepare himself for particularly holy rites, acted just as the modern savage does, when he strives to transport himself into the exalted state in which man may enjoy communion with the gods. One about to perform the sacrifice of the soma, prepared himself for his holy labor, clad in dark colored skins, muttering in stuttering speech, fasting until 'there is nothing left in him, nothing but skin and bones till the black pupil disappears from his eye, maintaining his position beside the magic fire which frightened away the evil demons, thus producing within him the necessary condition of inner fever (*tapas*), a practice, which lies in the midst of the Vedic ritual as an unintelligible relic of by gone ages but which a modern American Indian or a Zulu would comprehend at once, since very similar customs are familiar to him.

Thus the religion and the cult of the Veda point on the one hand to the past of the savage religion, on

the other hand, they point forward. We have seen that the majority of the Vedic divinities had long since lost their original meaning. Indra is no more the thunderer, nor Varuna the night illuminating planet. For a time the faded images of the powers which were once effective in their influence upon human faith, maintain their entity by the sheer force of pertinacity—similar to a movement, which, receiving no fresh impulse, gradually dies away. The point will come at which the motion will cease. The intellect, pressing onward, recognises other forces as the effective. New exigencies of the soul require to be satisfied by other means than those proffered by the benevolence of Indra or Agni.

BUDDHISM.

HAVING in the preceding essay sought to establish the position which the earliest form of the Indian religion properly occupies in the great process of the evolution of religion, the task presents itself of attempting to fix a similar historical position for a later stage of the same growth, namely for ancient Buddhism,—one of those structures in the history of religion which, as a complete expression of deepest content, may well be classified with the classic types of human religion and human pursuit of salvation

I

The prevailing mood and even more yet, the forms of mental expression in which the thought and life of the mendicant Buddhist monks revolved possess an almost contemporary double upon Greek soil the creations of the West and the East corresponding closely to each other to an astonishing degree, in matters the most essential as well as in the most subordinate, even to the coining of rally words about which the religious consciousness loves to concentrate, or to the drawing of similes which aim to make the grand direction of events in some sort palpable to the imagination, and which, while apparently of inferior import, often really belong to the most powerful factors of religion

It is plainly no mere accident that a harmony between the ideas of two people, so widely separated both in space and national characteristics, should be so much more strongly and variously accentuated, just at the period of evolution of which we are here speaking, than it was before that time. The myth building imagination which holds sway during the earlier periods, proceeds without aim or method upon its course. It receives its impulse from chance, accident combines in it capriciously materials widely divergent in character, as if at play, accident pours into its lap, out of a copious horn, forms which are sometimes of noteworthy depth and meaning, sometimes absurd, but which are ever changing and displacing each other. But when reflexion, presently developing into sustained and systematic investigation, takes a grasp of some firmness and certainty on the problems of the cosmos and human existence, the scope of possibilities contracts. However untrained the mind may be in this age, yet the things that appear to it perforce as realities, go far to compel human ideas into a fixed and constrained course like a stream into its bed, and thus the most manifold lineaments, showing remarkable resemblances to each other, are similarly impressed upon analogous courses of thought in widely different parts of the world, as was the case with those which preoccupied the Greek and Indian minds.

Being wholly without any knowledge as to the time limitations of Vedic antiquity, we can hardly attempt to estimate the number of centuries lying between the origin of the Rig Veda hymns and the rise of Buddha, the founder of the Buddhistic monastic order. But we have sufficient reason to fix the latter event as

having taken place in the latter half of the sixth century before Christ. The religious movements which prepared the way for it and created a sort of Buddhist atmosphere before the appearance of Buddha, must certainly have occupied a length of time which is to be measured by centuries. So much is certain that great historical changes occurred in India between the age of the bards who sang at the Vedic altars, and that of the Buddhistic monastic thinkers. The tribes who had originally settled as shepherds in the northwest corner of the peninsula, and who were still close to the gates by which they had shortly before entered India, had in the meantime penetrated still farther. Having taken possession of a broad domain stretching down the Ganges, the period of migration and of conquest over the obscure aborigines is over. Cities have long since risen in the midst of the villages in which had lived the herd owners of the older time,—some of them were great municipalities, seats of all the commotion and activity of splendid despotic Oriental courts, where commerce and manufactures are highly developed, where life receives zest from a voluptuously refined luxury, and where have become established sharp social differentiations of rich and poor, master and slave. The conditions have thus been prepared, where, abandoning gradually the careless and aimless existence, for the day as it were, of the earlier period, the human mind of the new period now becomes maturer and more thoughtful, may begin to weave a connected fabric of reflexions upon the import, the end, and the value of human existence.

Accordingly, in India, very similarly and at almost the same time as in Greece, edifices of spiritual thought and doctrine arise which soar to a height far above

certain particular individuals, dominating personalities, who, however, can be the leading spirits that they are only because they express with the greatest energy in their own persons the same life and action that animates their companions

Thus, in sharp contrast with the great mass of the unenlightened, there is developed the type of half heroic, half philosophic heroes or virtuous. A conception of this sort is hardly conceivable in a time like that of the Veda, or of Homer. True, he who had distinguished himself as a fine bard, or as an expert sacrificer, or as an adept and successful priest and sorcerer, may have had his honors in that age, too. But he was always nothing more than the type of a genius, a prominent expert in the use of the tools of the religious trade which had representatives everywhere. But the men whom we are now looking at are something very different. They were, or so appeared to be, persons who possessed a distinctive stamp of their own, they were sublime pathfinders, pioneers, not to be compared with other mortals, steeped in the powers of a peculiar mystical completeness and perfection.

It is a part of the essential character of such men that they are conceivable to the creed of their followers only in the singular. The name of such a single individual is needed as a rally cry around which the co-endeavorers can unite, and if such a personage never actually existed, recourse is had to the dim recesses of the mythical past for one of the obscurely grandiose names of that misty world, and around it are concentrated their spiritual possessions in which men find such great bliss and often consolation.

Whilst the personal position of the devotee with reference to his religious belief is thus undergoing

modification and becoming a very different one, the matter and content of the belief, too, is at the same time assuming a new aspect

Those supernatural giants, who were the gods of the older age, now cease to govern the world according to human like caprices. The government is transferred to powers of another kind, which, although they were well known ere this, in a primitive form, to the intellect, leave the low, contracted sphere of superstition and advance to the heights of thought, which afford a wider vision —forces and substances which are put in action by the mechanism of an impersonal necessity, their action being the kernel of the cosmic process itself

These forces and substances are, of course, very different, indeed, from those which modern learning recognises as the recondite fundamental factors of being and happening. As the products of an analysis, which has still to learn the task of being thorough, they are rather the most prominent and first noticeable of the light and shadow masses of the universe, natural laws and impulses which most frequently press upon his attention. Thus, the physical elements like water and fire, members which exert so much attractive force upon the intellect in the youthful period of the human mind, the great impulses of love and hatred, the fluctuation of happening (becoming) and being with its immutable calm. Substances and forces, of which the importance varies with place and people, but which, taken as a whole, have everywhere the same appearance, and therefore belong properly to the same category of reflexions upon the world and its course

The human soul is the special object to which this

incipient rumination now more and more directs itself to those ages of spiritual childhood, wholly preoccupied with phenomena, the outer world, follows the period of youth, which gradually becomes introspective, with all the earnestness of youth, all its sense of honor, its heaving bosom panting with the thirst after boundless ideals. The ego is subjected to investigation to see if the secret cannot be found in it for the attainment of those ideals. There is a growing desire to find a clue for the labyrinth of the phenomena of the soul. Efforts are made to dissect its parts or forces, to comprehend the influences mutually exerted by them upon each other, to observe the entrance and cessation of the soul's various functions.

Of foremost importance in these new lines of thought is the idea of the migration of the soul. True, this idea does not suddenly step forth, full grown and matured, now for the first time. The beginnings of the doctrine appear everywhere to be traceable to the dawn of religion, that the soul of the deceased can make its dwelling place, temporarily or permanently, in animals, plants, or in other things of every sort, is a belief spread over the whole world among peoples of low civilisation.

It was reserved for the subtler refinement of the age we are now speaking of, however, to impress with the strongest kind of emphasis the additional idea upon this doctrine, of its continuation through endless stretches of futurity, the horror of eternal futility, in exhaustible endurance.

The hitherto life, which had circumscribed almost all the hopes and desires of the ancients, now appears petty and meaningless, being contrasted with the vast spaces beyond, the terrestrial life becomes a

mere place of preparation. Whatever of good one has performed here below, whatever of sin committed, will redound to him over there, perhaps infinitely magnified,—as reward or punishment.

In the literature of an age working on this idea, the type of voyages to the nether world and hell, plays a prominent part not the mere tales of story tellers as in the time of the *Odyssey*, but writings animated with the purpose of picturing vividly to the senses the awfulness and the inexorability of the punishment to be surely expected in the hereafter for even small transgressions. Throughout is dominant an austere, even anxious solicitude, to preserve the personal ego from contamination, even the most trifling, in order to secure for it a completeness and perfection which will impart confidence and hope to it while upon the dark journey of the hereafter. But the chief good, which belongs to such a complete perfection,—the objective point to which those journeys tend,—is the final release from the soul's migration, the exaltation of self over all finite rewards and punishments, the entrance of the soul into the world of things eternal.

It is part of the character of the age here portrayed—that which we have called the spiritual youth of man—that it can recognise as its objective point only an absolute one,—one embracing within itself the absolute perfection. As soon as the intellect grows fond of absorbing itself in the antitheses of the transitory and the eternal, of happening and being it is unavoidable that the destiny of everything incomplete, imperfect, should appear to be swept along in the stream of the incessant process of becoming and passing away. But in the existence of the perfect, all movement in the sense of change, which necessarily cleaves

to the concept of the unattained goal or summit, must have ended, and the dwelling place of the perfect must lie in some sphere which spreads over and above the inappeasable unrest of the imperfect

But who is it that may attain to this highest goal? The answer might be and was given "He who had been purified by special consecrations, by the observance of special mysterious regulations, and even by the precepts of sorcery" But in this age, everything necessarily led to a new turn of belief Mention has been made of how, in those contracted circles where the thoughts just laid down were cultivated, the thinker's self appreciation and seriousness induced a growing consciousness of his differentiation from and superiority to those who were without the pale, the thoughtless, the blind That world of eternal things is intelligible only to the thinker And the thinker alone, therefore, may participate therein True, the motive dating from a far remoter time, which was allowed to the good man,—even the commonplace member of society, so long as he is good,—that of the hope of reward in the hereafter, has not lost all of its old effectiveness But it is subordinate to the more powerful motive, that the chief and incomparable salvation in a world, of which but the few have knowledge, can accrue, not to the poor in spirit, but only to those elect few, the thinkers, whose whole life is directed to the one pursuit of shaking off terrestrial imperfections, and of thus achieving a citizenship in the empire of things eternal

There is necessarily much of the local color wanting to our portrayal of these views,—much of all the concrete reality For the purpose has been to trace the general outline of a particular stage of religious

evolution common alike to India and Greece. This general abstract assumed concrete shape in India in Buddhism and its kindred forms, in Greece in a movement first manifest under the cloak of the ancient mysteries, presently struggling again and again toward precision and clearness of thought, as the reflective mind strives to tear the veils which obstruct its vision, only to fall back as often into the former twilight of mysteries again,—all the forms of this movement, however, breathing forth the same spirit, the wishing one's self out of this transitory world into the eternal world *

Here, prominently, the mysteries of Orpheus present themselves to notice that mysterious doctrine and cult of sects concentrating about the much fabled name of the bard of Thrace. Dating, as it appears, from the sixth century before Christ, and cultivated at Athens, and many other places, especially in the Greek colonies of Lower Italy, this doctrine and cult sought to prepare its devotees, as "The Pure," for the future glory by *ceremonies of consecration*, sacred teaching, and the holy orders of the "Orphean Life." Our knowledge of the peculiar ideas of this cult is very limited. But whoever approaches the little which has been preserved, with the dogmas and the poetry of the Indian mendicant monks in mind, will often be surprised, at coming upon what seems a bit of Buddhism in the midst of Greek civilisation.

Alongside of the Orphean mysteries, and closely related to them, stands the sect of Pythagoreans, established by and named after a man whose powerful,

* The chief features of this movement have lately been portrayed with as much sage penetration, as the restoration of the *Apocalypse* by E. Rodde (1895), p. 325 ff. At many points, what here follows is an acceptance of his views.

deeply forceful personality shines through the mist of a meagre legendary tradition with astonishing clearness. Whilst the best known characteristic of the Pythagorean speculations is the attempt to discover in numbers the most secret and essential kernel of all things, yet our attention here is chiefly to be directed to the efforts of these closely confederated companions to liberate the soul of its imprisonment (for as such they looked upon corporeal existence), and from the bonds of the soul's migration.

We cannot attempt here to follow the current of these religious philosophical speculations in the Greece of the sixth and fifth centuries B. C., through all its various ramifications. It is, however, to be mentioned that the influence of the Orphean and Pythagorean ideas continues clearly recognisable, up to the very acme of all Greek thought, up to Plato's time. Plato's conceptions as to the chief aims of human existence stand in closest contact with those of his mystic predecessors. True, it is with a strength of which the latter fall far short, that his intellect attempts to break the shackles of creed and imagination, and to gain the conquest of a complete scientific certainty. But quickly enough—soonest of all in the problems of the human soul and its future destiny—he, too, finds that he has gotten to the boundary lines of those regions, the entrance to which is barred to even the philosopher's cognition and proof.

It is Plato's fashion not to stop for such a reason. When the dialectician halts, the poet begins to speak and in pictures of profound beauty, the poesy of Plato unrolls its grand views of the hereafter, the subterranean realm of the shades, and the realm of light and eternal ideas. He is accustomed to fortify himself by

an appeal to what he has heard "from men and women who are wise in things divine", what Pindar and many other of the poets, "such of them as are inspired," have uttered, but it is especially the Orpheans from whose dark wisdom he loves on such occasions to draw half mantled and half revealed matter, images from the same realm, intermediate between thought and invention, in the twilight of which the creations of Buddhism, too, have their being.

We shall next throw a glance at the chief features of both the Indian and the Greek chains of thought, in which embodiments of the type just described in the history of religion may be recognised. The close relationship between the two sets of ideas will be confirmed throughout.

II.

In both Greece and India, societies of devotees were formed. They gave themselves a name which served to remind them of their real or supposed founder, from Orpheus or Pythagoras, just as the "monk disciples of the son of the Shakya" did. In close communion with each other, and separated from the masses without, they strive after a salvation which they hope to attain upon the strength of their own particular doctrine and their own particular intellectual and spiritual discipline.

True,—as one of the more recent historians of these Greek developments has already observed,—the segregation of these sectaries from the world was of a much milder character in Greece than in India, corresponding to the differences in the national characters. Among the Buddhists the religious idea takes

possession of the whole life of devotees, with unlimited force and austerity It destroys their mundane existence, with a logical consistency as thoroughly merciless as ever any idea has destroyed man's enjoyment of temporal life

In the sacred legend, the royal scion, who afterwards becomes the Buddha, thirsting for the life spiritual, flees at night from his palace, where, recumbent upon a flower strewn couch, his young wife lies slumbering, a young mother, beside her their first and newly born son whom the father has not yet beheld

Possibly without any credibility in the ordinary historical sense this legend nevertheless possesses a complete intrinsic veracity The Buddhist, being most deeply agitated by his craving for redemption, abandons home and wealth, wife and child they are bonds chaining him down to earthly life He wanders from place to place, a homeless beggar

In Greece, there is greater moderation True, the communities searching for redemption, in Greece too, consider the present world as a place of uncleanness, of imprisonment but there is no very great seriousness in their efforts to escape from this thraldom Outwardly they continue to observe the duties and enjoy the pleasures of every day life, and are satisfied with the practice of securing inwardly a release from the limitations of such a life by the secret power of the mystic doctrine and the mystic cult

Whatever the peculiarities of the different sets of ideas evolved by these pious communities, the one feature is common to them all this world appears to all of them as a gloomy domain of dissension and suffering The symbolism of the Orpheans has it that Dionysus, the divinity, is torn to pieces by Titans

the blessed unity of all Being undergoes the evil fate of disintegration

Another Greek conception, of the sixth century B.C., discerns in the material existence of things a guilt, all heavens and all worlds, issuing from unity and infinity, having become guilty of wrong, must pay the penalty and do penance therefor, resolving themselves again into the components from which they originally came into being

One noticeable trait is introduced into the appraisal of this existence by speculations which are traceable first of all to the great obscure Ephesian, Herachitus. "All things are in flux,"—all being is a continuous change, self mutation. "Into the same stream we step and yet do not step, we are and are not." This restless flux of becoming and passing away again is also characteristic of the human soul, which essentially is identical with the least corporeal of the elements, fire. As the existence of flame is a continuing death and re generation, so the soul lives in the ceaseless production and passing away, in the ceaseless ebbing and flowing of its elements. Its apparently undisturbed continuity of identity is a deception.

True, Herachitus himself, buoyant and active by nature, did not tint this doctrine with the gloomy color of lamentation that human destiny was therefore all aimless and made up of suffering. But to thinkers, who were inclined to look upon the continuity and constancy of a supreme eternal being as the sole satisfactory reply to their inquiries regarding the end of human life, this philosophical abstraction concerning the nature of material existence was identical with despair in its utter and hopeless emptiness. Thus, to Plato, this is a world of immaterial seeming. Verily

Moreover, we find here exactly the same application of the aforementioned fundamental philosophical views that we do in Heraclitus. In both cases they are applied to the soul and its life. "Disciples!" says Buddha, "That which is called soul, or spirit, or reason, is ever changing and becoming something else, — ceaselessly, day and night, constantly going through the process of becoming and of ceasing to be."

A dialogue of a later time, very remarkable in a historical regard, reproducing throughout the early Buddhistic views, treats of these thoughts in greater detail. It is the conversation of a holy man with King Milinda (the Greek Prince Menander, well known from coins), who, it seems likely, ruled over the Northwest of India about 100 B. C. Strongly reminding one of Heraclitus, it compares life, personality, to a flame. "When, O great King, a man lights a candle, will not the candle burn through the night?" — "Yes, sire! it will burn through the night" — "How, then? O great King! Is the flame during the first watch of the night the same that it is in the second watch?" — "No, sire! but the light burned the whole night, adhering to the same matter" — "So, also, O great King, the chain of the elements of things is joined together. One element is always coming into being, another is always ceasing and passing away. Without beginning, without end, the chain continues to be joined together."

The identity of the Greek and Indian ideas concerning the nature and destinies of the human soul extends still further. What are the effects upon those ideas of this all dominant, pain bringing law which subjects everything to the fate of coming into being only to pass away again? Both the Greek thinkers and the Buddhists alike answer this question by postu-

lating the doctrine of the migration of the soul. Death is followed by a new birth—not necessarily in human form, both the divine and the animal are deemed possible, thus re-birth is followed again by death, and this by re-birth so that the one life is merely an infinitesimal link in a vast chain of lives, to be bound up in which is a great misfortune.

The Orpheans symbolise the migration of the soul by means of a circle or wheel. They speak of the wheel of fate and of birth, the final end of existence seems to them to be

To release one's self from the circle and breathe anew freed from distress.

In the inscription of a small gold plate taken from a tomb near the ancient Sybaris, the soul of the buried person, an Orphean, for whom the claim of final release from the migration of the soul is made, exclaims

"At last I have flown from the circle of ill, the toil-laden ring."

Imagine the rhythm of these hexameters turned into the irregular movement of the Indian *Sloka* metre, and one might imagine himself in the very midst of the Buddhistic poetry. A Buddhist proverb says.

"Long to the watcher is the night,
To the weary wand'rer long the road,
To him, who will not see truth & light,
Long is the torment of his chain of birth."

And another expression, which is put into the mouth of Buddha, at the point when—his trials and struggles over—he has achieved the knowledge of salvation. He is triumphing in the fact that he has penetrated the designs of the wicked foe, those evil powers ruling terrestrial things, who unremittingly are ever re-

constructing the corporeal house, the body, and whom he has succeeded in putting away from himself

•

In vain the endless road
Of rebirth I have wandered
In vain have sought life's builder,
An ill is this fate of birth

House-builder! found you are!
You'll build no more the house
Your timbers are all broken
Destroyed the house's spires
The heart—escaped from earth—
Has compassed the aim of its search.'

And in the same way that the Orpheans symbolise the continuous existence of the migrating soul by means of a circle or wheel, so too the Buddhists speak of the "wheel of lives." Buddhistic pictures usually portray this wheel of existence in such manner that a stage of existence is symbolically shown between every pair of spokes, as the human kingdom, the animal kingdom, heaven, hell, beside the wheel is the form of Buddha, who, as one redeemed, stands without the revolution of existences.

In the dialogue above cited, King Milinda asks the holy man for a parable which shall give a notion of the interminable, beginningless migration of the soul. Thereupon the holy man draws a circle on the ground and asks "Has this circle any end, great King?"—"It has not, sire!"—That is the same as the circle made by the course of births," the holy man teaches him "Is there then any end to its succession?"—"There is not, sire!"

And as the Orphean doctrine had it that he who was redeemed "had flown from the circle," so an early Buddhistic proverb says

picture of his previous forms of existence, through hundreds of thousands of births, passes in review before the soul of Buddha. Tales, recording adventures of the most variegated colors from these past existences of Buddha himself, of his disciples and enemies, accompanied with lessons and applications of every sort, are among the most cherished elements of popular Buddhistic literature. Hundreds of re-births are recounted of Buddha, now as a king, again as a devout hermit, or as a courtier, or as a god, or as a lion, an ape, a fish. And it is well known how inestimable is the value of these stories and fables to the folk-lore studies of our own time—seeing that the motive of them frequently reappears, scattered over the whole earth.

III

Opposed to the realm of the migration of the soul with all its sufferings, there is, for Greek and Indian thinkers alike, a world of freedom, of the complete cessation of all suffering. Whilst the youthful human mind of the early ages perceived in power and victory, in wealth and long life, the chief joys of life, the supreme end of life is now salvation from the misery of becoming and passing away, rest in the calm glory of eternity.

Among the Greeks, as we have seen, the Orpheans speak of "releasing one's self from the circle," and of "taking flight from the circle." Plato pictures the soul as being rescued from its wanderings and entering into "the community of the divine, the pure, the true to itself." At one time, it is the negative form which this ideal assumes—the release from the suffering of existence. At another, it is the positive form

suffer a quietus to be imposed upon his questions about the existence of him who has won salvation "What is not revealed by me, suffer it to remain unrevealed"

As to the ideas concerning the way by which the final highest aim was to be attained—in Greece they rapidly developed in matter and profundity. Early thought still remained essentially under the influence of religious creeds which carry the style of remotest antiquity. We know what is the customary practice in the cult of uncivilised peoples, for one who seeks to acquire supernatural power or to ward off evil spirits or death bringing things of witchcraft. He fasts, he withdraws into solitude, he avoids everything that has any relation with death or similar perils, as food which for some reason or other is considered to be connected with the kingdom of death, by various means he excites within himself ecstatic conditions. This technique of the primitive sorcerer's art, applied to new purposes, maintained itself in Greece as elsewhere with indomitable pertinacity.

It has been justly observed, that a figure like that of Epimenides—an adept master of mystical wisdom, flourishing about 600 B.C., and celebrated throughout all Greece,—bears a number of traits which characterise perfectly the type of the savage medicine man. Fasts and solitude, mystic intercourse with the spirits, long ecstacies, in which he gains his "enthusiastic wisdom." The interdiction of food and—if this ethnological expression be permissible—the observance of taboos of various kinds, among which is very prominent the aversion to all things which in any way remind one of the domain of death,—these are a special vehicle for the spiritual endeavors both of the Orpheans and of the Pythagoreans.

from the confusing superabundance of form of the material world, it was thought, a presentiment or fore taste might be enjoyed of the final termination of all transitoriness. One of the old Buddhist monkish poets sings

"When the thundercloud its dream awakes
Fast the rain sweeps o'er the b'rd's swift paths,
And in quiet mounta'n cave the monk
Fosters reverie no joy like that!

When along the flowery bank of streams
Wh'ch the forest a motley garland crowns
He fosters reverie wrapped in blissful calm,
No joy ever can he find like that!

But that which before all other things, gives release from earthly suffering is the complete subjection of desire, of 'that thirst which but leads from one rebirth to another rebirth,'—the attainment of the pure and highest knowledge

"Who conquers it—that despicable thirst, which it is difficult to escape in this world—from him all suffering drops like drops of water from the lotus flower '

But this thirst which accompanies earthly existence may be subdued through knowledge,—that knowledge which discovers the misery of the fate of becoming, merely to pass away again, and reveals the cessation thereof in the escape from this world. Since the value or worthlessness of life depends upon the fateful play of great cosmic powers, the endeavor of the devout, the sage, is directed no longer to the object of securing the goods of this world through the friendship of benevolent gods, but to the aim of penetrating the infinite cosmic process, in order that having mastered it, he may prepare for himself the future place where it is good to be. This last propo-

sition is alike characteristic of the religion of India and of Greece

Like the ideas of Plato, the doctrine of the Buddhists is that the seeker gains possession of the knowledge of salvation,—after a ceaseless struggle and endeavor continuing through a period of innumerable re-births,—in the sudden inspiration of one incomparable instant of time. He to whom this instant has come has "obtained salvation and beheld it face to face." The Buddhist enlightened one, like the philosopher of Plato, continues to live on earth as a completed being who, in his most fundamental nature, is now no longer an earthly citizen. "The monk who has put away from him lust and desire, and is rich in wisdom, he has even here on earth obtained salvation from death, rest, Nirvana, the eternal home." And when the end of earthly existence has come, he disappears into those mysterious depths, concerning which Buddha forbade his disciples to inquire whether their meaning is ideal being or absolute nothing.

* * *

The naturalist, studying a cellular structure, will obtain very different views of the same object, according to the direction in which he makes his sections. The direction in which we have contemplated Buddhism made it possible for us to notice the very closest relationship between its fundamental principles and the doctrines of the Orpheans, the Pythagoreans and Plato. But in conclusion, we must not omit briefly to point out that other lines of consideration would have produced other views and other comparisons of a very different nature.

If we scan the personality of the great Indian promulgator of these ideas, we find at once that Buddha

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BRIEF OUTLINE OF A HISTORY OF INDIAN PHILOSOPHY.

A DISTINCTIVE leaning to metaphysical speculation is noticeable among the Indians from the earliest times. Old hymns of the Rigveda, which in other respects are still deeply rooted in the soil of polytheism, show already the inclination to comprehend multifarious phenomena as a unity, and may therefore be regarded as the first steps in the path which led the old Indian people to pantheism. Monotheistic ideas also occur in the later Vedic hymns, but are not developed with sufficient logic to displace the multiformal world of gods from the consciousness of the people.

The properly philosophical hymns, of which there are few in the Rigveda, and not many more in the Atharvaveda, belong to the latest products of the Vedic poetry. They concern themselves with the problem of the origin of the world, and with the eternal principle that creates and maintains the world, in obscure phraseology, and in unclear, self-contradictory trains

of thought, as might be expected of the early beginnings of speculation. The Yajurvedas, also, contain remarkable and highly fantastic cosmogonic legends, in which the world creator produces things by the all powerful sacrifice. It is worthy of notice that the ideas of the portions of the Veda are intimately related with those of the earlier Upanishads, in fact in many respects are identical,¹ their connexion is also further evinced by the fact that both in these Upanishads and in the cosmogonic hymns and legends of the Veda the subjects discussed make their appearance absolutely without order. Still, the pre Buddhist Upanishads, and, in part, also their precursors, the Brâhmanas, which deal essentially with ritualistic questions, and the more speculative Âranyakas, are of the greatest importance for our studies, for they represent a time (beginning we know not when, and ending in the sixth century about) in which the ideas were developed that became determinative of the whole subsequent direction of Indian thought ² first and above all, the doctrine of the transmigration of souls, and the theory intimately connected therewith of the subsequent effects of actions (*karman*). The be

¹ Compare on this point Lucian Scherman, *Philosophische Hymnen aus der Rig- und Atharva-Veda-Sankhâti verglichen mit den Philosophen der älteren Upanishads*, Strassburg London 1887.

² Compare A. L. Gough, *The Philosophy of the Upanishads and Ancient Indian Metaphysics* London 1882. The singular unfavorable judgment of the whole philosophy of the Upanishads which Gough pronounces in the opening of his otherwise valuable book may perhaps be explained by the world aversion to all religious Indian, which absorbing work so very frequently produces in Europeans dwelling any length of time in India.

make impossible for all future time a continuance of the transmigration."

What Deussen here expounds as a doctrine of the Vedanta system is a body of ideas which belongs alike to all systems of Brahman philosophy and to Buddhism and Jainism. But the power which inheres in the actions of beings extends, according to the Indian idea, still farther than was stated in the preceding exposition. This subsequent effectiveness of guilt and of merit usually called *adrishta*, "the invisible," also often simply *karman*, "deed, work," not only determines the measure of happiness and suffering which falls to the lot of each individual, but also determines the origin and evolution of all things in the universe. At bottom this last thought is only a necessary consequence of the theory that every being is the architect of its own fate and fortunes into the minutest details, for whatever comes to pass in the world, some creature is inevitably affected by it and must, therefore, by the law of atonement have brought about the event by his previous acts. The operations of nature, therefore, are the effects of the good and bad actions of living beings. When trees bear fruits, or the grain of the fields ripens, the power which is the cause of this, according to the Indian, is human merit. -

Even in the systems which accept a God, the sole office of the Deity is to guide the world and the fates of creatures in strict agreement with the law of retribution, which even he cannot break. For the many

physical idea, and this amalgamation comprises the doctrine of the unity of the subject and the object. In numerous parables the Upanishads try to describe the nature of Brahman but all their reflexions culminate in one point—the inmost Self of the individual being is one with that all pervading power (tat t' am ast, thou art That').

This spiritual monism challenged the contradiction of Kapila the founder of the Samkhya philosophy,¹ who in a rationalistic way, saw only the diversity, but not the unity of the universe. The Samkhya doctrine—the oldest real system of Indian philosophy—is entirely dualistic. Two things are admitted, both eternal and everlasting but in their innermost character totally different, namely matter and soul or better a boundless plurality of individual souls. The existence of the creator and ruler of the universe is denied. The world develops according to certain laws out of primitive matter which first produces those subtle substances of which the internal organs of all creatures are formed and after that brings forth the gross matter. At the end of a period of the universe the products dissolve by retrogradation into primitive matter, and this continual cycle of evolution exists, and dissolution has neither beginning nor end. The psychology of this interesting system is of special importance. All the functions which ordinarily we de-

¹An exhaustive exposition of the doctrines of this system has been given by the author in his work on the Samkhya Philosophy (Leiden, 1924, H. V. Haezel).

physical idea, and this amalgamation comprises the doctrine of the unity of the subject and the object. In numerous parables the Upanishads try to describe the nature of Brahman, but all their reflexions culminate in one point—the inmost Self of the individual being is one with that all pervading power (tat tvam asi, "thou art That")

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